# MARIAM;

## A STORY OF THE INDIAN MUTINY OF 1857

\* TROUGH DEAD SHE YET SPEAKETH '

ВҰ

J T I

ONE OF THE SURVIVORS

til rahts Peser ed

### Benares

THE CHANDRAPHABILA PRISS, Co LD

### DEDICATION

To the Blo-sed Memory of her whose excellent Virtues are but faintly pourtrayed in the following pages, who, distinguished in life by the rectitude of her conduct, has after death left an example of unwerried patience, of indomitable courage, and unflinching fortitude, in moments of great public commotion and individual peril,—the Woman—the Mother—the Loyal Citizen—I dedicate this work



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### PREFACE.

It is not usual to give a preface to a novel If this were a novel, pure and simple, I should have observed the rule, but though there is an element of fiction about it, the book is meant to embody chiefly the experiences and the trials of a Christian family during the terrible political cyclone which shook the Indian Empire to its base in 1857

Having exceptional opportunities of hearing her story from "Mariam's" own lips, I had long conceived the design of giving it to the world But it was not until the year 1891 when finding the newspapers and magazines were full of encomiums upon, and the "gallantry and the exploits" of, an English lady who had to make her flight from the malice of the murderers of her husband in a far corner of British India, and which subsequently earned for her the honour of being declared a "herome", that the resolution was taken to write these memoirs. It was not, however, until fifteen months after "Marram" "fell asleep" that I really began seriously to think of writing this work Meanwhile the air became full of rumours of an impending crisis in India, which rumours received emphasis from the "tree-daubing" practised in some parts of the country. It was then that some of the reminiscences of the mutiny were brought prominently to the notice of the public and a transient interest was revised in those events

The "tree-daubing" and other such mystic pro-

ceedings of the Indian people cannot, however, analogy to the signs and emblems of special religious significance which in I857 reached enormous geographical proportions in the country ruled over by the H E I C Much less would the uneventila lide of the "lady" to whom I have alluded, through a few miles of country certurily not hostile to British domination, backed as she was by two hundred trusty British bayonets, bear comparison with the hurbreadth escapes, and the severe trials and privations of the "Lavater" family which are described in the following pages The reader may be sure that the narration in no place aims at "touching up" the actual facts, and I beg further to assure him that except the episode of "Tarhat" and "Zinat" which has been introduced only with the view of lending picquancy to, and investing the tale with an eastern colouring, the facts have not been overdrawn tendency on the contrary is to abstain as much from the graphic as possible, and to relate as simply as possible the story of the escape as I have received it

And in this respect my book differs materially from the romance published by Mr James Grant under the title of Eirst-Love and Last-Love", in which that author has given free rein to his imagination and has blended tho actual experiences of Cartain Haryower and the other fugitives from Delli with an amount of diction which has effectually enersted and hilden over the former So that he yould producing a very readable and a very sensational novel he has failed to re produce truthfully the real occurrences of the period so far as they affected

his individual characters

In one other respect, also I may claim to have

adhered to the truth more closely. It cannot be doubted that a history of the sufferings which the Christian subjects of Her Most Gracious Majesty Indured during the mutiny cannot be written without severe reflections upon the disloyalty and barbaric instincts of the Indian races which took part in the instincts of the innum races which too, put it in in-structive against the dominant power, and which of the Indian peoples was there that did not take part in it? And it is difficult when speaking of the subject, especially for those who lost their near and dear ones or were otherwise ruined in property and home, not to speak of the native with a certain degree of acrimony For though the coftening hand of time has toned down the irritation and the angry feelings excited by the excesses of the Indian populace of 1857, the breach then produced has ever since been wilening, so that the disintegration between the rulers and the governed is more decided and more complete now than it was before While in no sense mitigating the black perfidy of those who owed their social position and their prosperity to the generosity of the conqueror, or the relentless cruelty of the oily-tongued ruffian who could descend from the manly profession of the soldies to the common level of the cold, calculating murderer I have endeavoured to trace the softer lines of the Indian's character, and to prove by examples taken from life that he is neither brutish nor ungrateful by nature but is suscer tible to the same influences as the civilized denizen of the West

In the following pages an attempt has been made to give occusional peeps at the life of the Zanana—a life which is correct and purer by far than is generally supposed. And the reader has opportunities of judging whether when a Christian falls into the power of a native, he is not more likely to receive genuine kindness and sympathy at his lands than he is usually given credit for Numerous instances occurred during the mutiny when the life and honour of the Christian and his wife were not only sixed but res-

pected by the much despreed native of India

In short, the story of "Mariam's" trieds roreals one of the most beautiful traits of character in both the Hindu and Mohammadan, and ifmy book does nothing else then bring the European to recognise the common fraterinty of the two races and to descend from the high level of morality and social superiority which he has assumed, and think more charitably of, and behave more considerately at the "nigger" than he does at present I will have been sufficiently compensated for my labour

I wish to say that the hints on folk lore contained in this book may safely be taken as correct Life behind the pards is a subject which, is far as I am aware, has not as yet been investigated. It is a mine of unexplored wealth from which I have picked up a gen here and there, few though they may be, they have been selected with judicious care and will, I

trust, be valued for their gennine worth

The introduction of Hundarian phrases and words of daily and hourly use in the country is also a novelty. When the current hierarchizer of the day is inter larded freely with French and Italian and other foreign terms and phrases it is I am sure no offence against the taste of the English reader to familiarize him with the terms and phrases used by the Indian peoples, and which in some respects embody the religious sentiments and the daily aspirations of that large

section of the human race over which the Queen-

Empress reigns

Throughout this work the orthography of Indian names and Indian words is based upon what is known as the Hindustan method of spelling introduced some twenty years ago by Sir William Hunter of the Bengal Civil Service-a system, however, which was known already to the Protestant missionary and in the use of which no one is a greater adapt than he

. The names of towns and places are spelt accord ing to the common acceptation, except where the phonetic sound has been adopted. Thus, though the proper spelling of the uncient Monhal capital is Dehli', it is nowhere spelt as such, but whenever a native speaks of it I spell it as 'Dilli', or when the writer speaks of it I spell it as 'Delhi', the common official form

To facilitate the comprehension of Indian terms and the common Persian and Arabic phrases used in the text, I have given as many foot-notes as I thought were necessary, and have beades added a short glossary In the case of the longer notes, I have thrown them as appendices at the end of the book

In conclusion, I wish to say that while I endeavour to convey to the mind of the English reader the prevuling opinions of the times upon the ruling race and some of their cocial customs, they are not in any sense my own private opinions My business . is to pourtray the former as faithfully as possible from a study of that inscrutable microcosm, the Zanana of a respectable Mohammadan native without obtruding my own judgment upon their correctness or otherwise Similarly my descriptions of the national festivals

and other celebrations are meant to be only popular and not literary, and they will certainly not be ir the

test of crudite hyper-criticism

And I would also wish to remind the realer that my record embraces a period of history when India was younger by thirty-right years. Since then a gave has passed over the country from the West effa ing before it nearly all the uncient landmarks, and a great revolution has been effected in the mintle and manners of the people. The costumes which I describe, the speeches which I put into the mouths of my characters, are so treely known by the advanced Indians of the present day, so that if one who had livel in the pre-mutiny days were to rise from the dead he would hardly recognise in the youth of the present generation the descendants of those who disdained to mutate the dress, the language, the modes of thinking of the ruling race Nevirtheless there are to the present day remnants of the old

conservative spirit in parts of the country where far from dying out, it continues to retain its hold upon some of the backward families of the Pathins and Chatris, and any one acquainted with them can easily identify most of what I have written of their dome-tic economy and their special usages

BENARES

Author

1st November 1894

### MARIAM.

PART I.





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### CHAPTER I.

### THE ALARM IN THE YARD.

"Cling to my side, my darling I put your arm round me, draw closer. Ha I that will do you are safe here. My arm is not yet powerless, this will enter his bosom before he can touch thee." And as she attered these words, with a sudden action she drew from her bosom a keen double-edged knife, and as she grasped its handle nervously, she flourished it threateningly in the air pointing towards a group of men wile by perdu upon the will

Her companion to whom the above words were addressed, was evidently frightened her whole frame was no a tremor She drew closer to the elder woman, put her arms round her waist and buried her face in her mantle

Suddenly there was a sound of thud, thud, as if some one was climbing down the wall on the other sude, then a sound as if some one was running away from the wall, and in a moment the younger female began to breathe more freely. She uncovered her face, and scunning the whole length of the wall, exclumed "Mother, they are all gone" The other replied "yes, my love I for the present we are saved "And, after imprinting a kiss on the face of the still trembling girl, she replaced the knife in its sheath, and lisped an inaudible thanksgiving to the Almighty Protector

### CHAPTER PI.

### SUMMER IN INDIA-SIGNALS: OF REVOLT

It was summer all over upper India—a season so entirely different from its congener in the British Isles! The sun fast approaching the summer solstice had now entered the constellation of Taurus hot days succeeded warmer nights. The sky was 15 brass and the earth as iron. Nature seemed to tremble under the fierce rays of the incandescent luminary In some parts of the country the hot s winds blew from early morning till late at night, and like the Samum of the African desert, scorched everything in their course The face of the earth was parched and dry, while the sky above were a leaden hue, not a cloud passed across to throw a momentary curtain over the sun The cattle sought shelter under the shade of trees and could hardly find a pool to slake their thirst in Travellers rested in the way-side Sariis, or in Dharam-salas wherever they could meet one, while those whom emergency or the call of duty required to expose themselves to the open air, ventured out only after they had well muffled up their heads, and faces and ears in order to protect themselves from the furious blast

It was the hot weather all over India—an expression the full import of which only those can realize who have lived in that country To escape

<sup>1</sup> Inn See Appendix 1

<sup>2</sup> Peat-house bee Appendix II

the severity of the weather which then prevails, the heads of the Government, as well as other well-todo Is—peans fly to the hill sanitaria from which they only de-cend after the first good fall of rain in the early-part of July or when the rains are over in October. The majority of Government servants how-ever are all left in the plains where such of them ag can afford the luxury, hade themselves when not can attord the usury, man themserves when more actually in attendance at their posts or engaged in the performance of out-door duty, in the shelter of their houses which they do their best to keep cool by putting up khas tuttes and getting the pankhas pulled over their heads to keep the air astir. The pure natives—men and women—sleep on the roofs of their houses with scant clothing on their persons; others who sleep in the court-yards of their houses sprinkle water in order to cool the surfaces upon which they rest their backs for the night. The heat is most oppressive until after midnight when the air begins to cool a little

Somehow the summer of 1857 was more oppressive than usual; there were rumours in the air which only those who could anticipate the future, heard. Ever since the event, of Barackpore, the surface of native society was agitated as it had never been agitated before. They were the precursors of a storm which had leomed in the horizor ever since the beginning of the year 1857, a storm which was so soon to decolate the fair fields of Upper India. The minds of men were perturbed at the near approach of the centenary of Plassy; the British dominion was drawing to a close Had not the

<sup>8</sup> See Appendix III

<sup>4</sup> Do 1

sage predicted it, and had not inexorable Tate ordaned it? A wive hid presed over public opinion
which till then bud been in fivour of the benefits
brought by the English Government in its wake.
Native India hid been asleep all this while' but it
was a files repose. The stranger had too long
lorded over the land. The time had now arrived
for the sons of the soil to assert the supremacy of
their arms which had hitherto rusted in their scabbards. The mighty tempet rused by the millions of
India will, like a beson of destruction, sweep firesistibly the handful of European intruders who lay
supposely in full confidence of the logalty of the conquered nations. Not conquered, but only subjugated!
The tegh of Ali and the battle-axe of Lakismun
will trumph over the corpses of the Kafirs and the

Dushts who had presumed to tamper with the religion of their hitherto servile subjects

It was the skades, the eleventh day of the waning moon of Baisakh, of the Sambat year 1914, corresponding with the twenty-fourth day of Sha'ban 1273 Hijun, and the twenty-fourth day of Sha'ban 1273

Two men set in the marheila\* of Tejpur which is stuated on the road leading from Miránpur ka Katra U Shahjahanpur on one side, and Bareilly on the other One of them Bidesi by name was a Pasi, a low caste Hindu, a class of men habitnally given to the commission of crime\* While the other named Fijia,

<sup>5</sup> The Hindu festival of Mekh Saukrant

<sup>6</sup> A wayside police outpost

<sup>7</sup> A common saying in India is —Aher Gadaria Pasi yeh tinon sateanasi. Which means that these three castes or professions are the

exterminators

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was a Musalman who erst had been a palledar or porter by profession. Both of them were in the service of Government in the capacity of chaukidars or road patrols, a species of low-paid rural police employed to keep watch and ward on the public highways in the country.

Fajju lit his navial or hubble-bubble and began to smoke, while Bidesi took off the chilams and took an occasional whisf from it. The following conversation passed between them:—

Fajju:—This is part of our duty, is it not, to escort the Government treasure till it passes out of our beat? Did you notice how roughly the maskur? spoke to us, telling us to keep with the cart while he himself lingered behind to converse with the Pathan on barschack?

Bidesi:—To be sure I did, but there is no cause to take affront. He had reason to lag behind. Do you not know with whom he engaged in conversation?

Fajju:—Now that I think of it, it was the Khan Sāhab 10 dressed differently from his usual style. And it strikes me that he will soon be down here. I have passed it on.

Bidesi :-- And so have I.

While this confab was going on within, the shadow of a stalwart form fell across the entrance, and a man in the attire of a Shitàri or sportsman entered the hut. He was armed with a dogàrd or double-

<sup>8.</sup> The cup in which the tobacco is deposited.

<sup>9.</sup> A revenue collector's messenger, peon or orderly.

A courteous method of speaking of or addressing a Pathán.

barrelled gun, he had a talwar" by his side, also a pistol and knife stuck under the folds of his ample waist-cloth They both stood up and made kim a low Salam12; ho sat down on the charpdi 13 which was the only furniture in the room, and enquited what they had been doing since he last met them

"Why Mian"," s.hd Fajju-"I received six chapatis 16 from Bihari and have passed them on together with the watch-word to Jhande of Khamaria. By this they must have travelled at least 100 kos."

"And I." said Bidesi-"received them from Kallu of Kanchanpur,, and have passed them on to Rakkhu They must by this have reached Powayan, if not Muhamdi and Sitapur."

"You do not say, Bidesi,-observed the Khán-"whether you gave the watch-word to Rakkhu?"

"I did Mian"-answered Bidesi-"how could I forget this most essential part of the errand? Is not our watch-word ' Din'? 18"

"That is all very well done,"-rejoined the Khin-"and you do well to show your zeal for the cause. And now let me tell you that the message has travelled far and wide, all over this parganá17

12 Arb for sainte Lit, peace.

13 A low rustic bed

14. Master The servant always so addresses his employer in " a Musalmán bousehold.

15' See note on 'chapátis,' app. V.

16 Religion, faith. This was the signal or war-cry of the mutineers

17. Civil division of a District

<sup>11.</sup> Sword.

and throughout the District. Only don't forget that you have sworn allegiance to me, your future ruler, and that when the time, comes you will strike hard not only to extirpate the Kapris but will also not give in to the blandishments of my rival. Remember that Ghulam Qadic Khan is identified with the cause while Qadar Ali Khan is the enemy of your Nawah.

"We fully understand that, huzûr\*\*," answered both with one voice. "One blow at the kafirs and the other at salas" Kadra. "Your servants swear by your feet." But, my lord, have you consulted Mián Edhaba" on the future of this enterprize? And the Edhádji? is also about to come!"

"Yes, I know"—replied the Khán—"leave all that to me, do you look to your own business. I command you not again to appear at the thanuzs or

- 18. Infidel, in reference to the Christian or European; kufr, käfir, is Arabie, strictly, it should be applied to three who are devoted to shirk, or deny the unity of the Godhead, but during the mutiny, the term was applied indiscreminately to the Christians or those who saded with them.
  - criminately to the Christians or those who sided with them,

    19. Lord, noblems. The viceroy or relat of a province during
    the age of Muhammadan dominion or a nobleman of the
    Court.
  - Lit. presence. A respectful address used by a servant or subordinate when addressing his superior.
  - 21. Beally, wife's brother. A term of reproach in India, and resented as such.
    - 22. Spoken contemptuously of his rival.
  - 23. An orientalism. They sometimes touch the fact as a mark of humility or submission
    - 24. A term always applied to a fagir or recluse.
    - A term applied to a Hindu faqur.
       The chief police post of a Tabsil, the Head-quarters of the chief police officer of the circle.

form escort to a Tahsıl<sup>27</sup> remittince Believe me, no other will pass this way again to swell the coffers of the kâfir government."

### CHAPTER III.

A week or ten days passed over the incidents' reated in the last chipter. The conspiracy had by this grown stronger. I resh adherents had joined it until it seemed as if the mutual district of Hindu and Muhamma' in had merged into one common desire to uniteand shake off the incubus of government-authority. There were traitors right under the cases of the chief destrict officers. Among others, Oudrat Ali, Naub Pouldari Sarishtedhres, and Nizam Ali, formerly Kotwalts' of Shahjushanpore, and now on the receipt of a pension from Government, on one sade and Kalka Purshada, a Kanths', holding the post of Munsarim Nilam, or sale-clerk in the Collector's office, on the other, were most active in reconciling the conflicting interests of the two races. A fortingthe tops that the conflicting interests of the two races.

<sup>27</sup> The Sub-Divs on, of a D strict for purposes of revenue assessment and Head-quarters of the Tahs ldar or revenue Sub-Collector

<sup>28</sup> Deputy Secretary Jud cial Department to District Magistrate or Chief D strict Officer A Persian of Urdu knowing man

<sup>29</sup> The writer class among the H ndus well known for their ass duity and hierary attainments

enemy of the British rule numed Sarfaraz Ali, a resident of Gorakhpur. A tall, lean, muscular man, with lantern jaws, long thin lips, high aquiline no-e, deep-set large dark eves, bet the brows, long beard, and coalse black hair falling in masses over his shouthers. He was frequently in the habit of coming to the City where he had several disciples, chief among whom were two brothers, numed Qudrat Ali (Nái) Faujdári Sarishtedár) and Niaz Ali. Being known as a religious teacher, his movements did not excite any suspicion. On this particular occasion he made his stay at the house of Mazhar Karím, Faujdári Sarishtedár.

On the 1st of May, a meeting was arranged at the house of Marhar Karim. There were assembled the following persons:—
Onder Ali Khan: a landholder and gentleman at

large.

Nizam Ali : pensioned Kotwal,

Qudrat Ali: Naib Foujdarı Sarishtedar.

Abdul Rauf Khan : Zillah Visitor.31

Mangal Khan: also a landholder, and wife's brother to Abdul Rauf Khan.

Nizam Ali Khan : landholder, of Shabbiznagar.

Sital Singh: a petty landholder.

Daulat Rae : ditto

Kalka Parshad : munsarim nilam.

Ghanshim Singh: Subadar-major 12, 28th Bengal native infantry.

Secretary judicial department, to chief District officer; head clerk of the vernacular portion of the judicial office.
 An Inspector of Vernacular Schools in the pre mutiny days.

<sup>32</sup> Chief native commissioned officer in a regiment of the native army.

10 Maz Sartura

Mazhar Karim of course used as host while Sarturaz Ali whom they had all come to meet stock the chief seat in the assembly. Rauf Ahmad a mucharram in the Couplary office, was posted as a look out at the entrance-door in order to warn the constraints against any possible Surprise. But this precaution was quitetinneces up.

As soon as the juests were seited pan" was handel round to every one, including the Hindus "A firth's luppa" having leen brought, every one took a whiff and handed the tube to the next person, and so on The Hindus were provided each with a mid hubble bubble. After this preliminary, the proceedings were opened by Mazhur Karim who thus spoke from his set!—

"Jandl: man"! we are all here to meet our respected friend Minulus Surfarar Ali who has come to us again with intelligence that our cause, runs new friends in every city and town. This news must be encouraging to all but what we are next to do has now to be determined. Do you all therefore speak out your mind and divise us as to the best course to

<sup>33</sup> A Vernacular clerk \*

<sup>34</sup> Jud c al erim nal

<sup>35</sup> Betel leaf the naiversal Indian del cacy

<sup>3</sup>b A hubble bubble with a flat bottom to rest firmly on the ground.

<sup>37</sup> Lit — My excellence s or An your excellence at J Ja ab as a word often used in coarerstal one rees money persons of an equal socal standing but strictly it is applied to the Kings Majesty only jamab it rently meaning the doors still which any one entering had to atoo; down and ke before entering the joyal we seen.

<sup>38</sup> A learned man

adopt in order to expedite the great event. We are now well forward with the period of fasting, and the last day of the holy month must see the final com-pletion of the design. But before we proceed further, I want you all to hear Maulyi-Sahab expound his own views on the crimes of the laft government, and the manner in which we intend to punish them."

This opening harangue was followed by one from

the Manlvi.

" "Hazı àt-i-majlis,39 and brothers in the common care of I am glad of the opportunity to place you in possession of my views on the subject for the discussion of which we all are assembled here to-day."

He passed his hand over his beard, mumbling something the while, rolled his eyes round, then

proceeded:

"You are aware that the Firangis 39" became our masters through subtilty. After entering the country as traders, they mixed themselves in politics. set one subeddr 10 against another reaping the benefits of the quarrel themselves. Thus they acquired possession of Karnatak 41. With what craft they established their capital at Calcutta we all know. And then using sometimes craft, at others entreaty or by a combination of both, they prevailed on the Padshah 12 to grant them the subsday 143 of Bengal. Subsequently

by which the Government was spoken of in Shahjahanpore among the Musalmans

40 Provincial Governor.

41. Carnatic, Madras Presidency

In reference to the Mughal Emperor or King of Delhi. 42 43

Programe or viceroyalty.

Hazrat has the same signification as Janab, auto Majin means assembly In other words, gentlemen present! 39a Lit -Franks Sioken of the British This is the term

they acquired the kingdom of Maisur", the fertile plans of central Hindostan and this fine province of Robelthand Later on they had hinds of the Punpib and on Brinast, and, lastly, by an act of gire ing spolition which has no purille in history, they deposed the king of Awadhs without a cure and became undisputed masters of the 'guiden of It dir So that little by little they have siezed the whole of our country, and have established their hated government over every corner of it

"The question for field is shall they continue to be our musters any longer? May their rice peish !" And here the speaker grew warm ist prophet, they shall not defile our native soil any onger I im here to device was and me ins to recomplish that object Consider what instruments they used to acquire this country? Why, they set our own swords against our threats. It is the acquired the second of the palu47 army which conquered India for them, and by the sword of Ali ! that very instrument shall be employed to destroy them

"But you will perhaps ask, what have they done to receive this treatment?" I answer If sum gulhate in the public streets and 'damn your eyes' in the public courts is a form of compliment acceptable to you, then they have deserved well at your hands

M veore 44

<sup>45</sup> Rurma

<sup>46</sup> Oudle

S poy army

<sup>48</sup> 

Swite, p g or hog ass or donkey very common epithets applied by the Europeans to the native of Inda

lave you never seen a fellow-countryman of yours eing kicked by the white,", and sometimes the me laid nero's bis back? Have you ever known tem to be addrested as other than 'nigger' and 'Lalauar's? . These are every-day occurrences. And if ou were to - iy that the opprobrium for such conduct night attach to the common and the ignorant among he lirangis but that the higher classes whom we Il our hakims" can not be charged with such disourtesies, then I would tell you to go and see for ourself in the houses of the great. How many of ur fellow-countrymen are sent by these so-called linglish gentlemen daily into jahannam 12, how many f them are damned before their time, it would be mpossible to calculate. And all for no fault or for aults of the most venial nature, such as might best

or punished with a warning or a reprimand. "You will say: 'this is our natural lot as a subect-race, and we have no right to complain.' Well, et it be so. But ai bbaio 1 our religion is now in danzer. Having lost the sovereignty of the land, having powed in subjection to the impure Lafer, shall we surrender the inalienable privileges which we have

received from the prophet, upon whom be peace ?? 49. Goré . So the Europeans were known by the natives during the mutiny and the latter in return used to call them kale or black,

Black hog ! a common term applied by the Luroneans to

the natives

51 Rulers. 52 Hell

53. O brethren . 54

It is in this manner that his followers speak of Muhammad.

"Again, perhaps 501 will be desirous to know upon what frets this allegation is founded? O friends! don't be wilfully blind to the wiles of the kafir Have not their padicits spread themselves through the length and breath of the land, sowing, the seeds of the brueful nasrs doctrine, and drawing away from the true futh the ignorant and the sinple-minded? Have they not ordered wheth-flour to be sold mixed with bone-dust? Have they not issued carridges to the sipala irray greased with cows and pize fut? And to enforce the use of the abomination, have they not forged irons and have sent 2000 to each town where there is a native corps with orders that whoever refuses to cut them with the teeth shall at once be placed in arrest and murched off to juil?

"O brothers of the Hindu race! the purity of your casts is threatened, and the religions distinctions so much prized by you invaded by the provelytizing and annexing Tirangis! Itiss in arms! Oh, when will you rise? At! is there not one among us with a sufficient sense of the suredness of his religion and the courage of a man to tesist this encroachment upon our liberty of worship? Are we dead, entirely dead, to a sense of the, glorious exploits of our forefathers who shut up and stirved out the koffer just a handred years ago, when they dared to must be majesty of the Padshah in the person of his lieutenant, Shuph-ul-dalla!?

"Do you forget how over and over again our

<sup>55</sup> Padat ....

countrymen have besten these so-cilled invincible British,—in Maisur, in central India, in Kabul, in the Bunjah, and elsewhere? Their whole armiehave been cut up, not one being left to tell the tale And insha-allah 10 I it will be so again

"Then again, I have been asked to state my viows as to who shall be destroyed,—the last males only or their bare-freed women and offspring also? What a toolish question to ask! I say, let the whole race of them be clean wiped off Will you kill the dam and leave her brood to grow up, and when it is grown up to sting you? O no! Remember the words of the Sheikh 'To kill the viper, and to cherish his young, is not the work of the wise man to?

"And so I ordain that no quarter shall be given or mercy shown to the cursed race, be he man or woman, suckling or child. Rip them up 1 Dash them to the ground ! Pass your vengeful blades through the carcase of every one!

"Sahibola I repeat again your religion is threatened! Hear what has been told me by a friend who has lately arrived from Dikana" The padris sent a petition to the Firangi Queen complaining of the slowness with which the Hindus were made to become Christians They addreed the conduct of som of the Muhammadan potentites in past, times suc

<sup>59</sup> Λ commo i Arabic expression which means 'please Go i or if God will

<sup>60</sup> A celebrated saying of She kh Sadi Shirazi Af i kushtan wa bacha ash ra nigah dasl ta i kar-i khirada a dan nest

<sup>61</sup> Centlemen t

Fr Deccan

as Alvaddin, and Alaugir, and Tiju Sultrust, who had compilled the Hindus to embrace Islams and they suggested a similar huthoritative policy. Now, said they "take our divice," O Queen I mit up bull-locks fit and pigs fit with the grease employed on cartradges in order that by touching these substances with their teeth or lyst the sepays might lose exist and thus be induced to embrace the nairs religion as their only resource. The Queen expressed her toy at the plan and resolved that it should be put in operation. What do you say to this, O ye faithfull and, ye Hindu frends?

"Have you not received letters from Barhampur sying that the Colonel Sahib of the 34th native instarty has been trying to prejudice his men by distributing religious tracts among them in which all manner of lying statements are made against the truth of the prophet's teichings, on whom be peace?

"Just a hundred years ago the rule of the infidel began, and I declare to you that it must now end Remember the words of the pur dastar that the centenary of Plassey "shall see the termination of the Laft rule "That centenary approaches, my friends,

<sup>63</sup> Tippoo Sultan but the spelling in the text is the correct one The term Kana Tipu is usually applied to a cock

eyed man

6 Angle distel form of Palki! By some historians the date
ass goed to it is dec is ve battle by which it is covereignly
of Bengal asseed to the II E I C is 23rd June wille
others say that it was fought on the 23rd May 1757 I

have adopted the former date

65 The prediction referred to here as a Chapter II is one
contained an a Peruan ode which will be fo ni in

Aip VII 1 leave the readur to form his own opinion

and have I your unanimous vote to declare that the lafer brood shall be stamped out on that date?"

The whole assembly with one voice cried out: "No! sooner than that."

"Well, brothers"-continued the Manlvi-"be it so. Twenty-four days hence is the Id: the work must begin as soon as we have finished prayer. Din is our watchword !"

In the course of this harangue, the assembly was swared by various passions. At the passage where the Maulvi spoke of sets of irons having been forged for those sepoys who refused to bite the cartridge, Subadar-major Ghansham Singh sprang to his feet, and drawing his falchion took an attitude as if to strike, exclaiming: " Death to the Sarkar 100 the sacred corder which I wear as a chatrics of chairs, this blade shall lick up the blood of him who dares to bring the greased cartridge to my mouth." The Mauly appeased him and begged him to be seated "There is time yet, Subadár-sahab"— said he—"let not your zeal evaporate in words, but seated at the appointed signal show by your actions that the

upon the merits of this rhapsodical production which to my mind bears internal evidences of being spurious I first saw this ode in 1869, that is, just three years after the mutany, in the hands of a leading Musalman religious guide in Agra, and he assured me that it had come down in his family for generations 66 Government

<sup>67</sup> The janeu or Brahmanical thread which is also worn by the Chatra race

<sup>68</sup> The warrior caste, or the second great division of the Indian population, according to the ancient Hindu chronicles

blood of the impetuous Bhimes runs in your veins. Can you count on your men, Subadar Sahab?"

"My men will always fight"—replied Ghansham a Singh—"in a noble cause. We have eqten the Sarkar's sia noble cause. We have eqten the Sarkar's stand our blood has been shed to bring victory to the British colours. And I tell thee, Alian, 70 that if the akegations which thou hast made are true, the brave boys of Mandru-ki paltan" will give their lives to the last man before they will allow their lips to be touched by the fat of gate mata." Jat Sri Ram Lachmayi ki"."

The frenzy of the moment carried away the whole assembly, the Hindu portion of it echood the warrery of "Jai Sri Ram Lachmunji ki," while the Muhammdans burst out into a frantic yell of "Ik nara Huddari, at Hussin,"

In the turmoil that ensued a figure wrapped up in a long chooha or cloak passed out through the entrance-door where Rahf Ahmad had been posted as tyler. Rahf Ahmad too had caught the infection and joined in the cry of "nara haidri," and his

One of the five Pandawa brothers of the Mahabharat Epic Here the term is used contemptously. It is used in that

<sup>70.</sup> Here the term is used contemptously. It is used in that sense sometimes by the Hindus of Brij-land, where also tha term "Mian" denotes a Musalman

<sup>71</sup> So the 43rd Regt B N I was called

<sup>72</sup> Mother-cow —the quithet used by the pions Hindu when speaking of the Cow.

The war-cry of Brij land and of the races who pay adoration
to Krishn as the chief deity of the Hindu prutheon
 The cry of the Mahammedan fanatic It echoes through

the air with tremendous significance during the Muharram poriod when the Muhammedan populations turn frantic with religious or feomoclastic real

tention was so occupied with what was passing withthat he neglected to shut the door behind him or
tice of any one had entered the house that way,
he shadow of the figure fell apon Nizam Ali, an
d detective, who at once called out to Rauf Ahmad
hether any one had come in while they were engagd in the debate but he could not tell. A nervous
pprehension of having been detected siezed the
onspirators and one by one they all began to slink
ut. At the last it was proposed by Abdul Rauf
Chan and Nizam Ali Khan, seconded by Kashi
'arshad, that before committing themselves to any
vert act of disaffection they should consult the
oracles through Babaji who was shortly expected,
and Min Sáhab. This suggestion pleased every one,
und they all dispersed.

#### CHAPTER IV.

#### PROGRESS OF THE CONSPIRACY.

The 15th of May had now arrived, and the plot began to thicken. The mutiny broke out at Mecrat on the 10th of May, in consequence of several of the troopers of the 3rd Regiment Bengal Cavalry having been placed under arrest for refusing to "receive the new cartridges served out to them, and marched off to Jail in fetters. Part of the utterances made by Sarfaraz Ali were thus already verified: the disaffected gained heart. They saw in the doings at Meerut a programme already sketched out for them. There was a sigh in the aff and portents in heaven.

Agreeably to appointment, several of the conspirators visited the tent of the mysterious Bābāji one night; it was pitched arest Galist-birt.\(^{1}\) The day before the Bābāji had made his entry through the city to his encampment. Seated on an 'elephant with a chantaer or silver-handled whisk waving over his head, and a folldwing of horse and foot, some as 'outruders and some following behind, this my sterious personnge presend on without noticing the hundreds of curious eyes fastened on him. A richly cupraisend rath?\(^{1}\) went in his train. In person he was a man of middle height, muscularly built, his hirs matted and dyed were coiled round his head, he were a long g\(^{2}\)rath and a loin-cloth, the lower extremities being left bure. A large rudrak he or rosary hung round his neck and the Ramanandi thak\(^{2}\)s marked his forehead. He was of a melancholy cast of countenance, and sat motionless.

By repate he was a disaffected noblemin from Ajadhii travelling about with the intention and for the purpose of sowing sedition among the native troops. He was known by the appellation of Trilok-Nath Baba. It was an open secret that while at Meerut he was frequently seen in the lines of the native regiments and was visited by the sepoys in this tent. The authorities know of his arrival but

<sup>75</sup> The old cremation-ground on the right bank of the Khannaut

<sup>76</sup> A vehicle on four wheels drawn by a pair of bullocks. In former times the rath was used on State occasions, and was to be found in the houses of the great nobles for the use of their females

<sup>7</sup> Terra-cotta, a colour affected by the Hindu recluse.

<sup>8.</sup> As distinguished from the Skairl tlak See App VIII.

the motives which took him about from place to place never formed the subject of, investigation until the . cvil had been done Ho never spoke when addressed in public, and the explanation of his followers that he was an Achary 19 bound on a pilgrimage was implicitly believed

The deputation that waited on him consisted of Abdul Rauf Khan, Nizam Ah Khan, Kall a Parshad. and Ghansham Singh, Zorawar Singh, and Madehkhna, Subedars of the 28th Regiment Native Infantry He received them in a well appointed tent, the hour of meeting being 10 P M at which the donkey brays The Hindus saluted him with "Babaji Ram Ram," while the Muhammadans simply made him a low salam, both which he acknowledged by putting up his hands and giving them his blessing "Khushi ruho ! anand raho, bacha 80 1

They already understood each other Kashi Parshad acted as foreman and informed him that the train had been laid and only awaited the signal to be fired "Now, Baban, what is the news from abroad?" he enquired "Bacha," he answered, "I have trivelled from north to south from Kalka to Agra, and east to west from the Satlay to Patna The hurlaras' stick 81 has passed on from town to town, each re-

A spiritual gu de or teacher

A spiritual guide or teacher

The usual form of blessing pronounced by a Hindu recluse 98 Khushi raho means be happy Anand raho means the same Bachd is really a Pers an word and means a young one But it has been adopted by the Hind s and s guifics son or child

<sup>81</sup> A halkara or harkara is a messenger A halkara in a bat ve State service usually carr es a long pa ated rod the embl m

ceiver being directed to make it over to the next, and so have the chapatis.<sup>23</sup> The vow has been paid and every thing is ripe for the great day. The fate of the dushis.<sup>38</sup> is already trembling in the balance. You seem to be prepared, backa; but what is the condition of our bahadur.<sup>58</sup> soldfery: are, they also ready?<sup>39</sup> C

To this query Ghansham Singh replied: "Baba! to be forewarned is to be forearmed. After the treatment received by the men of the 3rd Cavelry, never will it be said of the patthas\*s of the 28th that they tamely submitted to wear iron bracelets. Come and visit our lines, and judge for yourself whether we be ready or not."

"But," resumed the Babaji—"have the dushts any notice of what is going on? Do they know that the earth is already seething under their feet?"

"Not a shade of suspicion has crossed their minds," replied Abdul Rauf Khan—" of this I will be surety."

"Bàbàji," said Nizam Ali Khan, "one thing I must ask thee, tell me at once; is the hour propitious to strike? Are the stars favourable?"

of his office. In the pre mutiny days, a class of post-carriers were as called. The Audzers sinch they the Audzers as used as a signal of perceit. We read in Sir Watter Scott that in Scottand, in the clannah days, war-signals were sent from but to but and from clan to clan with extraordinary randity.

<sup>82</sup> See App V.

<sup>83</sup> Dusht, Sans , a demon.

<sup>81</sup> Drave

<sup>95</sup> Young men, brave boys

"Never more so, my son," he answered "A jhāru tara" has appeared in the heavens which will sweep off the dunkts from the face of the country. And if another portent were wanting, as I passed through Jalkradhar, the men of the 36th Native Infantry informed me jhat they had seen a headless man for several days before dawn stalking in the regimental lines. Those who saw the shade grew pallid through fear but it is a token for us, my son, to be bold and quick ere our plans are discovered."

As he uttered the last words, the will of the tent begin to sway as if somebody was resting aguinst it, and heavy breithing could be distinctly heard, but when Subedar Madeh Khan went to see of there were caves—droppers outside, all that he could find was the Babay's sentinel stretched on the ground snoring heavily while a white figure was perceived in the distance walking away as fast as he could After rousing the watchman with a kick, the Subadar walked in and reported what he had seen Somebody who was not in the secret had ovidently been listening. Nothing disconcerted, however, they proceeded with their deliberations, and it was decided that the Babay should visit the lines the following day and sound the Sepos

Abdul Rauf Khan here interrupted the conversation and demanded of the Babail what commands he had brought them as to their mode of action "What shall we do on the great day, Babail?" said he "There are some 20 or more Liffers to be disposed of, toge her with their shameless women and unholy brood Suppose that the former turn

<sup>\$6</sup> Comet Lit broom-star or star with a lail

24

round upon us with their fire-arms? known in the past what European energy and decision can do"

"Hare rakshas, " poltroon, faint-heart! Do, askest thou?" replied the Babaji with emphasis "Mar! Mar 188 Perceivest thou not that Yama, " the reaper, stands by sharpening his soythe in antio-pation of the rich harvest awaiting him, when, not only the 'bearded grain,' but also the 'flowers that grow between,' must fall in multitudes to the sweep of his relentless blade? The cursed race must be extirpated!"

And as he finished the dread sentence he siezed the hand of his interlocutor, gave a sharp rap on the back of the palm, passed his forefinger over his eyes, and bade him look at his open palm, when lo! the figure of Yama with his uplifted axe in the act to trike! Abdul Rauf Khan who had before winced inder the vigorous rap, now actually trembled through ear, he cast one glance only at the sanguinary agure depicted on his hand, and uttering a "la haub wald quivat i-illah Lilla, so shook off the Bibas grasp The latter breathed a mantra si and the figure vaished

<sup>• 87</sup> O damon !

<sup>83</sup> Kult Kult

<sup>63</sup> 

The got of death ip the H ndu pantl con 20 An Arabic phrase which means I terally

There is no keeping away from sin nor is there strength to adore but through the help of God Used as a charm against the assaults of the Full One Usually the words In haul only are uttered to scare i im away the rest of the sentence being dropped

<sup>21</sup> Charm incantation as applied to the Hinla worship.

"Now, Babal "said Zorawar Singh—" fix the date and leave the rest to us. This Mian"—pointing in the direction of Abdul Raaf Khan—"has recently come from Bahraich; what wonder if the new sympathies created in his house cause him an anxious moment sometimes, and the air of Mian's " tomb has affected him somewhat!"

A scowl from Abdul Rauf Khan and an angryretort would perhaps have ended in an open resort to arms between him and the last speaker, but the Baba put up his finger in token of silence, saying as he did so:

he did so:

"You both must have etten largely of phult"s
this season, or you would know better how to restrain
your resentments at a period when all your united
strength will be needed for the strangtle. Reserve
it for the great day, my sons Balle Mian" might
have been wanting in one sense but forget not that
he was the servitor of the Muslim prophet and the
play-fellow of Fâtimá, the wife of the intrepid Alí,
who is the patron saint of all those who grasp the
tigh."

<sup>92.</sup> A reference to Ghazi Mian whose shrine is at Bahraich, in Ondh

<sup>93</sup> A kind of melon ( Oucamis momordica Roxb.) It also means discord, dissension, from phat=ito burst, in reference to the ripe cucumber which bursts electrically it was said layfully once by one of the Indian protentates that if the phat was not produced in India, it would be a united country.

<sup>94</sup> There are several venions of the legend regarding Ba Mish, an ametent Nuhammadan saint, one of which ha reference to his want of virtity. It is not necessary to speak more specifically on the subject of the incident to which allianon is made in the text.

26 PROGRESS OF THE CONSPIRACY.

"But the date?" demanded Zorawar Singh again.

"Let it be dasehrd, "5" he replied. "No, that is too long a way off. Could not a nearer date suit, better?"

To which they all replied: "Not daseltra, but the Id."

- The concluve being ended, before his visitors departed he called them up one by one, and uncolling his jatà or matted hairs, he squeezed from them a liquid juice on the hand of each, bidding them lick it up. The Hindus obeyed the behest with promptness and alacrity, and, copying their example, the Muhammadans did the same, when an odcrous smell permeated the room. The men were filled with attonishmment wondering at the mysterious arts of the Bábàji. It now struck the hour of midnight and at the same time a donkey brayed\*, which they all accepted as a favourable omen while the Bábàji breathed a blessing on the cause in which they were all engaged, saying: "Be victorious, my sons! and
  - 95. The tenth of the reaxing moon of Kanar or Assau in the Hindu calendar. On this day a great military festival is held all over India on which the celebrated epic of Examaran is acted.
  - \*95 The first day after the close of the Mohammadan month of fasting observed as a great featural all over the country. The first day of they month of whavval or fat fa mean a featural. It is also called Idad fire or simulyon kind, in reference to the opening of the fast which assy gnalance by
    - the sating of semain or remucelli
      77. This refers to the popular belief that the donkey brays
      three times before the hour of midnight, namely—at 8,

10, and 12 r M

ery 'Jai Ram Chand ji ki!' '99" a cry which was echood by them all outside the tent.

## CHAPTER V.

A DISSPRTATION ON INDIAN RECLUSES.

The first of May was a thursday—a day specially devoted to the celebration of Rasal Shah's urs. And as the conspirators had re-olved to seek the aid and the blessing of the recluse who at that period occupied the takhu 100, they all, or as many of them as were able to, attended the celebration in the afternoon.

Rasul Shah was a celebrated durucesh. 101 He had been dead and gone long ago, and was interred in the takia which at the period of which we are writing was known as Rasul Shah's.

It is an accepted truth that no country or city is without its gittub 102, and no taken without its fagur. 103 And so at happened that it was resolved to give Rasúl Shah's vacant sert an occupant.

<sup>98</sup> Another war cry of the Hindus

<sup>99</sup> Lit a bridal feast, and by implication, the annual celebration of a saints' death

<sup>100</sup> Lit a pillow. A faqir's seat or dwelling-place, and renerally the burial ground of the neighbourhood.

<sup>101</sup> See note on this subject in App IX

<sup>102</sup> Prince or chief It really signifies the polar-star or the north pole

<sup>103</sup> See ante App IX

Opposite to Rasul Shah's was another takid in Khinni bagh known as Yaqin Shah's, and occupied by a fagir of that name But Yaqın Shah though a harmless man, was of intemperate habits was also a hterate, blind mendicant named Miskin Shah who used to recite Persian verses and receive alms of European residents And, an epileptic lad named Marhaba who had been rescued from a wolfs' den

These though calling themselves faquis, were really not so in the strict sense of the term, for there must be three conditions present to make one a true faqii , namely Faqa or poverty , Qana it or content-ment , and , Reazat or abstinence \*

Besides Miskin Shah and Murhaba, there was another individual occupying quarters in Rasul Shah's take and who had assumed his name a fair middle aged man with a Vandyke beard He used to wear a long coat and a tehmad or loin-cloth, and it was no uncommon thing to see him leading about a damsel in his train. If he happened to meet a fair face in the city which pleased him he would make a show of sanctimonious repugnance at the propinquity of a member of the opposite sex, while he would at the same time jostle her in passing and wink to her to follow him By some he was believed to possess the mesmeric art for the woman would now be seen to follow him wherever he went and at length after he had made her drink of water from his cup, she ever after became his devoted believer and slave He once brought away a wealthy woman from Lucknow named Zeb in and after her death he woman of the queat 104 tribo took to him. She was a thin fair woman of a comely appearance and, like her paramour, wore a long white muslin coat and, a line tahmad. The blue thread with which she ornanionted her wrists, and legs, and neck greatly set off her milk-white complexion. She went by the name of Zahur Shah, and played a part in the subsequent events which will be narrated in their proper place.

For these instances of scandalous conduct which so belied his profession of a dirersh he was shunned by the better classes as an enchanter and a libertine, though they respected the garb of the faqir and salamed him whenever they met him-from a distance.

This Rasul Shah was therefore not fitted by his character and associations to be the successor of Rasul Shah, the recluse: a worthier man must be found.

There was some years ago a holy man in Rampur who, like Najim Shah before him, acquired celebrity in the neighbourhood for the unblemished life which he led and the austerities which, he practised. He took his name from his habit of ret phakaka, which means that his chief food was sand which, like grain, he chucked into the mouth from the palm of his hand. He was frequently seen sitting in the bed of the Kosi, a small stream forming the boundary of the Rampur State on the Moradabád side, and any one wishing to see him had to go to him there. The Shâh was generally found in the occupation of eating sand which had bred worms. Once a visitor of his expressed a pious abhorrence at the food he saw him eat. "Milan! don't you feel disgusted at that stuff you are putting into your mouth?" said he.

30

The Min looked up and handing some of the vermin to him, said "you try some?" He did so, and felt as if washed raisins, and almonds had gone down his throat. This as an instance of blind faith equals anything we have heard of in modern times

Now Reta-Shah was apparently the guardianspirit of the country of Kather The gadd, 105 of Shahjahanpore had to be provided for One day as he sat eating sand in the bed of the Kosi, he saw a man of the bookseller trade crossing the river from Rampur side with his pack of books loaded on a pony He was by caste a Pathan and had been liberally educated He beckoned to him with his hand, and, when he came, he took up his payala or bowl and drank from it After which he gave it to the bookseller and told him to drink The latter Being siezed did so and was at once a changed man with the spirit of his master, he threw away his clothes and tearing up his waist-cloth, part he turned into a tahmad and the other part he were as an alfi, 106 and having done so, stood before him with hands folded, saying "Hazrat Lya hukm " Master, what orders? The latter directed him to proceed at once to Shahjahanpore where he would receive further instructions from one Bulan Shah. Leaving his pack and his pony in the bed of the Kosi he lost no time in repairing to Shahjahanpore He sought out Bulan Shah and was directed by him to go and occupy the taked vacated by Rasul Shah

These events occurred some 18 or 20 years before the year 1857 Mastan Shah, as the new durwesh

<sup>105</sup> Seat or post

<sup>106</sup> The faq t a seamless shirt

designated himself, held no commerce with the other inmites of the takia. There were some berief trees on the premies, and when people brought him pre ents of eatable, wheels, fruits etc.—and such offerings came to him in abundance, especially on thursdays when the pious came to ray their respects at the dargah or tomb of Rasul Shah—he used to be seen sitting under one of these trees apparently indifferent to his surroundings He was uniformly habited in a black blanket torn in the middle and worn from the neck in the form of a long "hirt When people put questions to him or desired to have his intercessory prayers in behalf of their requests, all that they could get out of him was a disdainful smile Out of the yiands served before him, he used to take a mouthful or so from one plate or the other, and as to the rest he used to order it to be given away to the dogs or to the needy and poor who always flocked round his dwelling at such times He had many self-constituted disciples ever ready to do him any menial service Unlike faque or beggars so-called, he was never known to have made a saical or request of any of the numerous native noblemen and gentry who came to pay their respects to him In short, this man of the humble garb and unobtrusive habits held an extensive influence over the community, and which he might have exercised mischievously had he so chosen but he was singularly free from prejudice and extended his favour to no particular creed or profession

<sup>107</sup> The Indian wild plum or the jujube ( zizyphus jujuba. )

# CHAPTER VI.

# RABUL SHAIL'S Urs.

I have been led into the above digression respecting some of the dargethes or recluses of this part of the country as I was about to speak of the was or Annual celebration of the anniversary of Ravall Shab's death. On this particular day, there was an immense concourse of people of all shades and colours, of denominations and creeds, come to do honour to the memory of the deceased wals. It lindus and Muammudans belonging to every class of society yield at the each other in showing deference to the present cappant of the seat. There were dancing-girls preent with their musicians, who danced according to heir manner and clusted marfat songs with the state of the seat. I was a solemn assembly; there was no dissupation of any dind, licentiousness or ribaldry were unknown.

Among those who attended there was a knot of men who sought diligently an opportunity to speak privately to the recluse. This however they did not find until after sunset, when the grathering began to disperse after the Muhammadan portion of it had broken their fast on dises 110

Meanwhile Ghanshim Singh, Zoráwar Singh, Nizam Ali Khan, Abdul Rauf Khan, and Mangal

<sup>108</sup> Saint A mali statule next in rank to a nabi, a nabi next to a paighambar or | tophet

<sup>109</sup> It Recognition bacred songs or in which the name of the Maker is mentioned

<sup>110</sup> They usually open their fast on this fruit

Khan sanntered out into the open country Suddenly their eyes wer invetted on a portion of the beavens where a luminary of an extraordinary shape had made "its appearance" "The jubra taxa"," they all exclaimed—"of which Babaji spoke to us?" Abdul Rudi Khan drew closer to Ghuncham Singh "Subedar Shlab, look! said he, pointing to the comet's tail—"what a peculiar jubra!" it has I The star itself is, small though it shines with unusual brilliancy, but the peculiarity about it is that one might imagine it to be exactly like a handle to a broom."

"I can see all that"—replied the Sadedár—"I wonder what it can signify! Gruenous Bhawani! in if there is to be a famine I don't much care about that, for I can then count upon receiving compensation from Government for dearness of provisions. What say you, Zorawar Singh?"

"There is, I fancy, something more in that,"—replied Zorawar Singh. 'I have heard the Coloneland by that a plant tará appeared in 1854 and which led to the Grimean war. My regiment then lay at Tirozpore, and I remember how I and my comrades vowed special offerings to Sr. Chakravarii. Debi "for success to the British arms."

"And this," observed Nizam Ali Khan, "I dare be sworn betokens just the reverse '

"I am astonished"—exclaimed Mangal Khan, I am astonished at the stupidity of you all Did not Bibbji say that this strange star foretold the

<sup>111</sup> A hand broom

<sup>112</sup> Another name for the sanguinary goddess Kali the wife of Shiva or Mahadeva

<sup>113</sup> The martial debt or goddess

downfal of the kafer rule, and that it ought to be viewed as an auspicious omen? Our cause is sure to

rosper Then why all this am rement?

"Vangal Khan as a Reen observer" rejoined.
Abdul Ruif Khan "and he speaks truly. Death to
the inhile, and may the reign of the Padshah commence under the happy anapieces of this star! And
now that I think of it, it also means that the electric
wire shall be cut down and all means of communica-

tion with Simla and Calentia stopped."
"Happy thought!" mused Ghansham Singh...' it
will be some time before we can find ourselves fairly
well on our way to Dilh."

"Will you ever reach it?"

Every one turned round to see who spoke, they looked at each other's free in blank astonishment not knowing from whire the voice cume. It was a derisite voice and seemed to proceed from the bottom of the nallah's which they were now crossing. Ghansham Singh drew his sword, Zorawar Singh followed the example, Mangal Khan drew his pit tol from his waist at full cock, while Ablail Riuf Khan munaged to get between them. Nizhm Ali Khan munaged to get between the state of all, le, into descend the nallah feeling his way with his stick, as except for the laried legit shed by the stars, the night was perfectly dark. On turning a corner, he suddenly came upon a fire of logs, near which a mun sat or an object that looked something like a humun heing. After lisping in audible left ha 4, he drew near and accosted him thus

Man gnome or sprite, whatever thou art! Speak what is thy business here and who art thou?"

<sup>114</sup> Ravine

Without being in the lenst disconcerted, the being so addressed attered an unearthly climible before he replied, "Knowest thou not the aghor, "s?"

At the sound of the last word the Kh in retreated invariantarily two or three steps but before he could overcome his feeling of repugnance, the others also joined him. He resumed

"Trend! and what doest thou here?" "Crunor ye see?" he replied, "crunot ye see that I
nor at my represt? Yonder is the aghori's but
With some difficulty I was able to fish up this leg,
and now that I have picked it clean, here it goes."
And suiting the action to the word, he flung a large
bone in the direction of his questioner,

He, together with his companions, all recoiled They now knew perfectly who the individual was whom they had so strangely encountered, and the nature of his occupation. For this aghore who had his hut in Gulab-barl, by which name the Hindu cremation-ground was known, used frequently to be seen during the day with a green alf carriving a large human shin-bone resting on his shoulder in one hand and a human-shull in the other. He was held in greater abborrence than the sweeper-dom who at least calls out "post, pois!" when he is crossing the streets. But at the sight of this devourer of human flesh, every one used to move out of his way awed at his funereal aspect.

<sup>115</sup> See App X

<sup>116</sup> A low class of sweepers

<sup>117</sup> The dom s cry when he is pass on through the bazar to warn off people from coming into contact with him

"And who is that charatins (hag) by thy side?" demanded Ghansham Sinch, as he restlessly surveyed a creature with a calavirgue face by his ade still gnawing the remains of what appeared a human arm Her head, and brows, and eye-lishes were, like her companion's, clean shaven, she were a ograd lahan't, and a scant piece of cloth covered her head.

"Softly, masters!' replied the achor. "She is my better half, as you can judge from the anology of our features and present occupation. I found her adeper and by the power of my medicaments I have cured her of that foll deserse, ever since she has been the shater of my fortunes, which at the present are not of the brightest. For you must know that the city has been unusually healthy this year, and one cannot find sufficient grub now-a-days to keep a respectable couple from starvation point for two or three days at a time."

"As this follow talks of caring a lepe"—put in Zorwar Singh.—"I am reminded of what I have seen at his but of a morning when I go for my daily abliation to the Khunnaut. Women and men, the ignorant and credulous of course, had collected there for the burpose, I was told, of seeking the medical skill of the ophor for the cure of their sick children. The miscreant pretends to be an adept at the treatment of affaultid deseases. To one he gives a few cloves wrapped in a leaf, to another some pepper, to a third he hands over a ganda god!" upon all of which he reads a mantar which is believed to impart a heiling virtue to the nostrum. For all his trouble he does

<sup>118</sup> See App '(1 119 Clarm

not forget of course to demand a price and which the

misguided people are fain to give him"

"Art thou not the wretch," demanded Abdul Rauf Khan—"who it is reported hangs about the preencts of the birning-place writing harpy-like for the friends of the deceased to withdraw, and, when there is no one by, drags the half-contained body or the charred remains of the corpse and sits down together with that ogress by thy side, and both make a leath-some meal, like hangry sultures, over what one shudders to mention was once the 'human form divino?' I thin, I have read the Urdu translation of that expression somewhere"

"To be sure," replied the aghori—"what else is to become of the corpse? So much the more shume to fellows like you for leaving me to pursue my business leisurely. Not only that, but with this hooked bumboo I drag out the corpse whenever I see one floating in the Khannaut, just the way in which I got hold of that one." And he pointed towards the bone which his wife had just flurg away.

see one floating in the Khannaut, just the way in which I got hold of that one "And he pointed towards the bone which his wife had just fling away 'Out on thee, thou foul-mouthed impious wretch!" exclaimed Mangel Khan in anger, "speakest thou to us as if we cremated our holy dead? And for

exclaimed blangal khan in anger, "speakest thou to us as if we eremated our holy dead? And for that speech of thine I would have given a cloud on that bald pate of thine with the flat of my sword had not I to remind my companions that in wasting breath over this ruffinally brute we are not only losing time but we have over-looked the cause which brought us hither Answer truthfully vile wrotch as thou art"—agun addressing himself to the aghor—"who was it that spoke before we came here?"

Abdul Rauf Khan now moved up to his brother in-law's side and drew his attention to an object that lay stretched on the ground covered by a yellow cloth "Mangal," and he—"I think or I finey that that object moved when you spoke of the voice just now, and I thought I also heard a groun

"Don't you be such a numa, Bhu '"—answired Mangd Khan pettishly—"as if a dead man can move or utter a sound to me it looks like unother corps in the dirk, which this inhuman monster has reserved for another meal. Why do you shake so?"

The achors attered a ghastly laugh before he answered "It was the wind that sighed, Khanji"

"Trifier!' exclumed Mungul Khun, now quite irritated at the aghor's n nchelance and advancing menacingly towards him with his drawn sword, "Trifier! answer me trathfully who spoke 'will you ever reach it?' or I pass my blade through thy vile carcrse"

"The aghors feres not the Pathan sabre," answered he—"it must have been the lunghing hyona or that body stretched there on the ground and see for yourself if it can speak

Mangal Khan could restrain himself no longer, he dvanced and give the speal er such a tight kack in his side that he fairly rolled over groping for breath. His wife now raised a lond yell calling upon the Sarkar's to save her bushand who was being killed by the Jillinggar Pathans. "Dohai lac Kampan Bahadar ki ii!"

"Kampani be blowed !" fumed Nizam Ali Khan 'I say, chaps let us clear out of this for this hag

<sup>120</sup> Government 1°1 To cry for 1 stace

will raise a storm round us if we continue here much longer And, moreover, do you not hear that bray?
It is ten o'clock already, it is time we went to the
'takia, for now Muan Sahab mast be alone, and we will be able to consult him without interruption"

No sooner was the sound of their retiring steps No source was the sound of their rearring steps beard in the distance, than the afhort rose from the ground, and, going up to the supposed corpse, give it a rough shake, saying "Anake, thou sleeper! and be gone, and thank my impudence for saving thy life from those traculent-looking siphikis. I had nearly lost my life to save thine A up?"

. The unl nown in the yellow cloth flung a piece of small silver to him, and disappeared in the direction

the plotters had gone

#### CHATER VII.

#### TURTUFE PROGRESS OF THE CONSPIRACY

As the plotters approached the taken, they heard the cound of mar mar proceeding from that quarter They were amazed and began to whisper to each other what it could me in

Mangal Khan observed 'The very winds seem to say mar, what need we any one's counsel? Nature itself aids us in our cru-ade against the kafers"

'But I should hi e to make sure before we go further,' suggested Abdul Rauf Khan "that we are not pursued It is pos ible that that detestable creature, the aghore is after us with a posse of police 'Pursued!" rejoined Mangal Khan with a grin

sinite—"if we are, I am prepared to resist even now. Trust me, this blade will lick the blood of the formest who dares to by irunds on me. The brave die a different death from the faint-hearted, brother,"and be looked a kance at Abdul Ruuf Khan, and spat 122 on the ground

"I should take that for an insult," retorted Abdul Ruif Khan—' did I not know that you are my salu," and therefore not only my junior but con-

siderably younger than me in experience"

"Don't prate about side bahnor," I request you or you will raise my young blood, as you say, to teach you better manners." sharply spoke Mangal Khan

Here Nirhm Ah Khun unterposed and bade he fibe calm and restrain their temper, remarking. Shame, Mangall and you, Ab hal lauf, ought to I now better than to rake up your private differences on an occasion like this Don't you hear the sound of 'mbr, mar' getting louder as we approach the takid? Surely it comes from the takid, Tib es worn. What can really be the matter? Let us lasten our steps'

"Difference!" sneered Abdul Rauf "I have none with Mingal But I like to discountenance his self-ascertion of pluck which has yet to be proved As to myself, I would rush into the mouth of "

As to myself, I would rush into the mouth of

He had hardly finished the sentence, when a flash as
if of lighthing illuminated the whole of the heavenly

canopy revenling the strong frame of Mangal Khan

122 A rank insult which a native will never forgive. It is a
token of contempt for the other to say 'Thus I ag it as

your face i 123 Wife a brother an ab se

<sup>121</sup> bister a husband another abuse

quivering with rage, with his hand on the handle of his sword while he looked daggers at his brother-inlaw Every one, however, seemed unnerved by the phenomenon which was nothing more than the flash of a meteor

"Aman allah 1"501" exclumed Nizam Alı Klinn

"Allah ke panah 125 1' exclumed Abdul Rauf Khan · He Bhaquan, tere sarne 1" ! " exclaimed Ghan sham Singh and Zorawar Singh, while Mangal Khan pronounced a very emphatic "la haul'

"By the soul of my grand father !" continued Ab dul Rauf, it looks as if the tharu tara had been wrenched off its seat by some invisible power and flung into space Mark how like an anar 1 8 the flame has trailed towards the couth, shedding a glory on the earth as it de cends like rain-drops to the horizon!"

"What can it denote' -mused Nizam Ali Khan, audibly- 'but that our cause shall prosper! If it meant anything else, Allah would not have shed a light on our path this dark night"

"I ccho your pious wish, hazrat '-resumed Abdul Rauf Khan- but you seem to be ignorant of the true cause of these phenomena The Book says that the

May Allah protect us 1 125

126 The same

Bhagwan is one of the names of Vishna one of the persons 127 of the Hindu trinity Sarns means feet. The phrase

means I place myself at your feet or I claim your protect on Pomegranate Akind of fire work that rises like apray 128

from a flat bottomed pod

holy angels pelt live coals on the devils who dare to peep into the curtain of Paradise 120 "

The speaker at the same time started rade sud-denly in horror, excluming, "Ya Ilahi, bachato is muzi se 139 "

Every one hurried up to the spot to which he There, by the funt light of the stars they saw a large cobra d' copello coiled on a sheaf of bha ra 131 with his crest rused to the full, swaying backwards and forwards and making an occasional dart at something that lay motionless before it His eyes now fixed, now wandering restlessly this side and that, seemed as if they were two live coals of fire set in an ebon mass He presented a horrid front No one dared to approach him, for every ten seconds the -optile gave a fearful hiss as he made a dart as quick

s lightning at the object before him which gave no

igns of life

Than-' My hairs stand on end and my heart beats iolently, as I contemplate the possibility of that grueome mouth coming into contact with my cold skin !" "He is a Lafi: by birth and a muzi 122 by practice the curse of Aliah rest on him! He is the image and

"What a dreadful thing!' exclaimed Abdul Rauf

counterfest of Iblis, but he dare not look a Muslim 133

130 O God save me from this tormenter t

Tall grass used for thatching purposes It grows luxur ant 131 ly in the damp soil of Robelkhand

A concept of the Muhammadan theologious. These terms have already been explained. The snake is always spoken of as a mile noxious tormenter

Musalman 133

<sup>123</sup> It is a pretty concert of the Muhammadan theologious For the text see App YII

in the face Iake a true follower of the prophet, I kill a snake wherever I find one, as saith the hadis 114.

The suprent speech was made by Mangal Khan who was going to make a pass at him with his sword, when his arm was arrested by Nizam Ah Khan, who said to him.

"What rish not are you going to commit? Know, you not that if you were to cut him down, the head will fly at you though you may run for your hice, and bites, ou to death? "And, moreover, do you forget that those who due by the sword are shaked," and which this must can never be? I will despatch him with my stick."

But as he was in the act of striking, Ghaushau Singh and Zoriwar Singh who had menuvahle taken off their shoes, and after performing an adoration stood with hands folded before the snake, caught his stick and requested him not to forget that the ndg-décta<sup>13</sup> was an object of Hindu worship. And, moreover, said they—"his appearance at such a moment is propitious to our enterprize. Do you not see the Ramanand tilal on our fereheads? Bhagwut n sande <sup>138</sup>

During this colloquy, the snake having swallowed the rat, (for it was a blue ha miss or field-rat which

<sup>134</sup> See App XIII for the text

<sup>135</sup> This is a common belief in India

<sup>136</sup> Martyr another concert of the Muhammadan teachers
137 Serpent God någ being the Sa scrit for snake especially the cobra to whose worship a day is apecially set amart

during the year. For text see App. XIV

138 An invocation to Bhagnat which is another name for Vishan

he had killed.) crept off, which when Nizhm Ali Khen Indidiscovered, he mumbled in an under-tone, "Confound the superstition of these curved dislaters to have allowed the energy of markind to be seed-free, and after he had so openly defied the Muslant, inaghfurul-lab".

The party now cutered the takin and reached the spot from which the sound of 'mir. mbr' recently to proceed. They found the Mian Silub be ding a ter tree volently with his dandati', and with every stook of it, he called out 'mbr, mbr'. Without noticing their presence, he continued the pastime until they all asked him;

"Mian, what is the meaning of this stringe occupation? You will cry your-clf he tree if you go on in this behind. Delign, we can wan you, so hear our request, and favour us with your advice regarding an enterprize we have on hand."

Though apparently he heeded not their question, he overthelest passed, when they proceeded to state the reg-ons which had brought them to him. "Wo have come to ask essured of you whether we ought to engage in the publishing against the Brangis which is being preached overwhere now-o-days. They have mixed hones in the wheat-flour sold in the bazar and require their brave signific to bits with the toeth cartridges impregnated with the fat of cows and pigs. This has produced a feeling among the Muslims that

<sup>139</sup> Arb lit. I entreat forgiveness of God (an expression signifying negation, God forbid.) But it is often used as a term of contempt for another 140. Club.

<sup>141.</sup> War against the infidels. The Muhammadan chusade,

their religion is being powerfully shaken, and among the Hindus that an attempt is being made to take their caste. These curses have produced a combination between the regiments belonging to the army in Bengal while the civil population sympathizing with their grievances, has east in their lot with them. It is our intention to declare an open insurrection against the Government, and subvert it by extinguishing the Tirungi name in India. The omens are in our favour, while the authorities have as yet shown no symptoms of distruct. Before, however, we launch on this screws undertaking, we have come to you as our pit is to give us the benefit of your valuable counsel, and to bless the cause in which we are going to embark.

eat, but suddenly rising up he gave them a scowl while he said, who clums you as his mirrid. Not I Men of blood, avaint!" And now he began again to beat the tree with his danda, and to cry mai, mar salon kolis!

They ceased, the Mian Sahab grew restless in his

The conspirators made an attempt or two to interrupt him, and get him to give them amore explicit answer, but he kept on beating and yelling as before

Dispirited but not discouraged they now resolved to leave him and wended their way home. As they descended the terrace upon which the lath's stood a jackal crossed the path from left to right and joining the pack began to howl furrously behind the bush. The whole party stood still uncertain whether to con-

<sup>142</sup> Religious guide or teacher

<sup>143</sup> Follower or d ciple

<sup>144</sup> Kill the sálà kill !

time to proceed or retrace their steps. Their hesitation became prunful when Abdul Rauf khan stepped forth saying, "Ai madani" I, what is the quenting of this constraint of I is 15 had onen you percess in the jickal? If so, let me disabuse your andida, If might have angured if to our cause had the name crossed from our right to left, but as he took the opposite direction, it is on the contrary a good omen, and we ought to take heart from it."

Being thus re-assured they began to walk on, Niram Ali Klein observing, "Really there is nothing discouraging in what he have seen and heard. Did you not notice how the Mian told us indirectly to kill the salas? What further need have we of guid mee or counsel? Everything declares in our favour."

They laid now reached the open country which separates Khinni Bagh from the Sepo line. It was past twelse o'clock they were all anxions to reach home quickly Ghansham Singh yawned, and as he did so, this yaw full. He heatily cupit the sleeve of Yorawar Singh's cost, and drew his attention to the connet which was now in the ascendant and berming with an uncommon lustre. They all gazed at it in admiration and naw until the ground seemed to tremble beneath them and their heads to swim, when Abdul Rauf Khan spoke.

"I swear by Allah, it is a truly wonderful sight O friends, see where is now the broom? To my sight, it has changed its original position and now hangs like a sword-blade exactly over my head being held up to the sky by the star Am I right or is it an optical delayon?"

Every one of them declared that it was even so is he had said, and that the sword-blade looked as if it was speended over, the head of each one of them Mangal Khan was positive it was another good omen, for it pointed to the weapon by which the question of soveraginty was to be decided "Whit can be a more effective weapon in the hand of a brave man than a sword? And, who can wield the tegh more, desterously than the Pathans? Ya All' to "

His conclusions seemed to satisfy every-body, and they grew more cheerful as they neared the city Here they met the police patrol which however, passed them without notice, as the guardians of the public perce took it for granted that it was a party returning from the urs. After which they all dispersed, the Pathans going into the city while the Subedars strided on to their lines which they entered unchallenged.

#### CHAPTER VIPI

### THE OATH OF OBLIGATION

Next morning the Subedars Ghansham Singhand Zorawar Singh went together for their bath at the Khranaut and as they had an appointment with some of their comrades their ablations finished, tho whole party took a circuitous route through the brushwood which borders the left bank of the river, to return to the Lines Besides them, there were

<sup>146</sup> A Mahammadan war cry

two jamadars, three has o'd'ers, two nuks, 1st and three privates One of the privates was a Aulta brahmin, 148 but the rest were all "chatris 149 of different claus. All the Companies of the regiment were represented

The topic which they proposed to discuss, wis the connections which the Regirent had formed with the disaffected of the city, and their future prospects

"Of one thing I am fully persunded," began Ghanshim Singh, who seemed to take the lead in all matters in the regiment, "of one thing I am fally persunded, that the rymours concerning the Sarkar tampering with our religion are not false"

"What doubt can there be on the subject, Subedár Sáhab?" suggested Jamádar Alakh Singh have seen the paper of which the cartridge is composed. It is a new kind of piper which I have not seen before, it is stiff and cloth like, and tears differently from the paper formerly in use"

"I once tried to a certain the composition of the paper', spoke Jamadar Bihari Singh-"it seemed tough and burned as if it contained grease dippel it in water and then burned it When burning it made a fizzing noise, and smelt as if there was grerse in it. '

"I am quite sure," said Jamadar Kanchan Singh-"that everybody is dies its fied with it on account of its being girred, shining like waxed cloth "

<sup>147</sup> The d flerent ranks in a Regiment of Native Infantry Jamadar 14 the same as a Licutenant Autaldar is a Ber

geant and rask a Corporal A ht\_b caste Brahman

<sup>149</sup> The warrior caste

"For my part," said Havaldar Prèm Singh-"I would have no objection to the certindge it-elf but that there is a general report in the cantonment that the paper is mide up with fat "

"Thit there is greated in it, I feel assured," eard Havaldar Gopal Surgh "as it differs from the paper which has heretofore been always used for cartridges If there is no animal fat in it, why does it field differently?"

"I," said Bhagwat Singh Jamadar, 'I should decidedly object to use it, for the simple reason that my companions would object to it"

What does the Dheem Sabha 140 any?" Here struck in Ram Narain Pande "Hear 'Your European tyrants are few in number, kill them'"

"What is the Dharm Sabha?" Enquired the Subedar major

"It is "ubedar Sahab," answered Ram Narain—" it is a religious Hindu society the sect of which is at Calcutta, and its object is to diffuse a knowledge of the Shastras " and Ved 12" among the ignorant masses. It was reading a pumphlet once which the Sabba 12 sued last January in which it was shown by specific instances that the British Government intended to compet the Hindus to become Christian."

Hé Bhagnán! 183 " ejaculated the Subedár-major

<sup>150</sup> A sedit ous Vernacular newspap r of the day published at Calcutta and called after the name of the Society which conducted it

tol 152 The Hindu scriptures

<sup>153</sup> Bhagman is one of the names of Vishnu the preserver It is an ejaculation O Bhagman!

opening his eyes in irrepressible astonishment "Were I not still enting the Kumpani Bahudar's salt, I should propose to kill all the Lurope ins this very evening, plander the sation, and then depart whither we please"

"Pray, calm yourself," said Subclife Zorhwar Singh, 'I deprecate any such precipitate action Our friends, the Muslimans, are not yet ready."

"I don't wish to be histy,' spoke the Subeddimajor again, "but do you not see that if the greased eartridge touches our hps, not only do we fall in our own estimation, but who will admit us into the brotherhood after that?"

"We will be out-easted for ever," chimed in Zoriwar Singh, "and the name of Chatri will for ever be disgraced for submitting without a protest to the insult to the sacred cord. For my-elf I am resolved not to touch the obnoxious cartridge, leave alone putting it to my lips. You bal àdaro 11st what say you to that?" addressing the subaltern officers and privates who walked belind him.

"I can speak confidently, Subedar Sahab," replied Alakh Singh Jamádár-"both for mysolf and others, that we quito concur with you, and rather than permit the gatu's 12st fat to reach our lips, we would suffer 'ny njury."

"I, and Gopal Singh, and Bhagat Singh," said

<sup>154</sup> Herces O brave men !

<sup>105</sup> COW

Prem Singh has ild ir-"are of the same opinion Gau mata 166 must not be desecrated "

Pothi Singh and Patambar Singh nails assented

Pitam Singh, a private, who was Ghansham Singh's rderly, al o spoke iffirmatively without making any racery, at a spoke intrinsicity without making any comment, but Ram Narana pandit was most emphase. He declared, "I shall never be thrist by allowing the materal greave to touch my lands. Those who are of a different opinion will find their doom in man if his,", what is my decision is the decision of the whole regiment, I'll be sworn. Have I not read the Latha 149 to every one, and even so late as the Magh Sankrant 100 , on the occasion of sitn irain's Litha, Ist when I was expitiating from the Dharm shistras 162 on the great merit to be obtained by cherishing the cow and nursing the sick among them, the whole congregation consisting as it did of representatives of every caste to be found in the ten companies of our regiment, burst out into a long Jai eri gan mala

156 Lit Cow mother Mother cow

Mother s in reference to the cow The veneration for the 157 cow is so deeply rooted in the Hindu m nd that a Gorkha offic r from Na 1 l once told me It ough I am educated and from my knewledge of Kugi at am all but a Christian such is the power of the old prejud ce that if I saw a man killing a cow I should feel no compunction in burying my sword deep in his bosom an I despatching him on the spot

<sup>158</sup> Hell fire

A story relation narrat on but used specially in reference 159 to a sermon or address on the Hindu religion

<sup>160</sup> A Hindu festival ace App AV

A sermon preached on a special occasion see trp XVI 161 102

One of the chief Handa religious writings

It is . That was an exhibition of religious fervour for which the Mandru-Li paltan has always been distinguished.

"So, then we all 'are perfectly agreed," observed Ghansham Singh—"that in the interests of our several castos, and of our religion which is theratened by the unreasonable order of the Chief Sahab, "at its our daty part from that which we ove to the Sarkar, to reast the latter in defence of ourselves and of our brethren of the Bengal Army in general But then there is another question to be settled Ought we to ally ourselves with our old foes the Muhammadans, who when they were in power always wronged us, to subvert the ry of the Kampan-Bahadur which, except in this particular, has always cherished us achidren? Which is the better course—to revive the ancient Ráthore rulo. ""

'This point' replied Zorawar Singh—"is not so easily settled as the other. I have often debated it in my mind. To serve a ruler belonging to our own race would certainly be more profunable to holding feally under a sovereign who is as great a stranger to as as Ma Kunpana." But where is that ruler to be found? Not among ourselves certainly One by

<sup>63</sup> Praise be to the holy mother-cow 1

<sup>\*</sup> See App XIVa

 <sup>164</sup> So the Commander in Ch ef is called by the Native Army
 165 An allusion to the days of Rajput dominion under Priths

Raj 166 The descendant of the great Mughal the titular Emperor

or King of 1 elhi who bore the name of Babadur Shah 197 \* John Company

one the Chatri principalities of Baiswara 108 of Kather, 120 of Banaras, 10 and the Do'lb 111 have become extinct, having either, quarrelled among them-selve-and cut their own throats, or they have been swallowed up by the superior force of the Mulummadan or the Kampani Babidar If we turn to the Central India or Happathan princes who yet retain a semblance of independence, they are altogether effete and lowerless, and besides, where is now the time to sound them or effect a combination with them?

"there was some difference between the treatment of us by the Musalmans and Kampani Buhadur"

"What is that?" interrogated Ghansham Singh, turning his eyes with curiosity towards the speaker

"Why, this, Subedar Sahab," rejoined Bihari Singh.— that whereas the Musalmius not only broke down our idea on and described our temples while they forced us to adopt their creed at the point of the sword, they at least can claim the merit of having gone straight to their object unlike the Sarkar which seeks to destroy our crete by indirect means and requires us to obey as soldiers an order which is no less than to accept cheerfully what we consider would be pollution and contamination. This is a somewhat unfair way of treating us old soldiers with have never shruth. Tom obeying an order of our officers is the not?"

<sup>168</sup> A stru of country in Ou in mhabited cheffy by the Base

<sup>169</sup> The ancient name of Robelkhand

<sup>170 171</sup> These and the two preceding are references to incient

"One regument which occurs to me," suggested Ram Naram Pandr— is that having adopted the Muselman for our society, we can, when we find our ches stronger than we are at present, throw off his poke, whereas it is not so easy to fight, the Kampuni Buh'dur with any hope of stocess."

"Pandit spoke the Subedir-major-"you cannot speak with authority on this point. I ought to know hotter than you."

better than you"

"What can his servant say when the Sardárits speaks?' humbly observed Ram Narain,

"I can tell you" resumed Glansam Singh 'I tell you that the Kampini is not unconquerable What has made their arms dreaded hitherto? Why, we, the warriors of Buswara of whom three fourths of the native army is composed ! Have they not known in the past that we can assert our concious importance when our religion is threatened? Do they forget that when attempts were made early in the cen-tury at Vellore Nandurloog Banglaur, and other places in the South to change the shape of our tur-bun and make it was place to the European belinet which would prevent the mon from waring on their foreheads the tika how the regiments refused to submit to the degradation and made their officers to feel that they knew what they were about? Then in 1844, the 34th Bengal Native Infantry refused to go to Sindh, and in 1852 the 38th refused to go to Bir-· ma In 1847, the Sarkar disbanded the 22nd, and in 1850 the 66th, forsooth because the men resented the encrorchment made upon their religous practices,

<sup>172 10</sup> s is 1 ow a Commissioned officer is address d by those under 1 im. Sardar means 1 terally a third in leader

and because they would rather lose their bread than their caste. Did not we make the Kampani Bahadur feel how necessary we were to their existence when they invaded the Punjab, and when they deposed the king of Oudh? Had we turned against them could they have subjugated the martial races of the Punjab or driven away the effeminate Wajid Ali Shah!" from a throne which he was unworthy to occupy?"

"No, of course not," was the unanimous response
from his auditors "He Bhuaqan' I Hè Ganpati"
No! it was our prowess that has conquered an empio
for the Kampani Bahadur, and see now how we are
despised when there is no longer a war on their
hands!"

The Subedar-major continued; "Harè! Harè!" I verily think never did a more favourable prospect of throwing off the Kampani's yoke occur than now, when the provinces are almost denuded of European troops. They are scanty just at the places where most likely they are to be needed, and ill-placed to cope with any difficulties arising out of a revolt such as ours will be. See how many European regiments

<sup>173</sup> The name of the last king of Oudh who died a rensioner of the itritish Government at Garden Reach, Calcutta, not many years ago

<sup>174</sup> Mharrant \*\* another name for Kali, the write of Sira Gan-pact, Gamesh or Ganès, the name of another divinity, the Janus of the Ilindus. He is worshipped as the god of wasdom and is remerented with an elet hants head, attended by a \*\* I lie was the som of Maharban and of a daughter of the Mountain Ilimatia and is invoked at the commencement of every affair of consequence.

<sup>175</sup> A form of invocation of the sylvan gods

here are between Calcutta and Poshawar, and compare their numbers with the tens of thousand Kali pallans<sup>172</sup> We are strong excough to crush them like powder, and by the finace of Blum! we shall, if only the auspices continue to be as favourable as hitherto. Bah dino! Nature joins with the whole Hindu race in condomming the insult east upon the Blood of Gaunata. He mate!"

There was a short pruse during which no one spoke

"It is then, I suppose, quite settled"—summed up Ghansham Singh intetrogatively—"that we are safe in striking down our colours and joining the Muhamdi Jhanda' 177 And when they all had nodded their assent, he resumed

"Bahddaro! I am the senior native officer of our Regiment, and as the representative of the Hindu race and Hindu religion among us, it was my duty to lay the matter before you in its naked form and seek your advice and co-operation in our future course. But whit miscreant among us is there that will not regiret, may weep over the absolute, the stern necessity which requires us to strike down a flag under which we have fought and bled and have carried the glory of the Chairi race over many a sangunary battle-field? Sri Lachmanil's is my

of Ham Chandra

<sup>176</sup> Black tegiments the Native Army is so si ken of in con trad struction to the goras or the European soldiers

<sup>177</sup> The Muhammalan flag

<sup>178</sup> Sre is used in the sense of holy, saint. It is also one of the names of Lachmi the wife of Vichini. Lachman or Lakid man is mother martial dery of the Hindes. He was the son of Descath or Descathe by Samitra and half brother.

witness that my heart bleeds when I contemplate in imagination the blood which will be spilt, and the diffi-culties which must be surmounted before we can reach Dilli, the go'll of our desires, where we shall meet a soldier's reward. The obligation is upon us, we have taken it willingly; aready the die is cast and we are compromised, we cannot withdraw, and we would not if we could, for our dharm're is in danger, let our pranting of it it must in defence of it. Before we soparate, however, bahàdaro, 1 call upon the pandatin to gite each of us the eath of obligation."

Ram Narain pandit, holding Ganga-jal 162 in a small phial which he carried in his lotd, 183 now required each of those present to come up, place his hand on the mouth of the leta, receive some of the holy water in the pulm of his hand, drop it into his mouth, and

repeat?

"I swear upon the sacred water of Ganga Mata,184 on behalf of myself as well as the officers and men of my company, that we from (such a date) quit the allegiance by which we have hitherto been bound to the Sirkar Kampuni, and transfer theesime to the King of Dilli, who shall henceforth be our lawful sovereign I swent for myself and my com-rades of the company to which I belong, unflinehing adherence to the cause denoted by the lotus, 185 "

<sup>179</sup> Religion, faith 190 Life

<sup>151</sup> A religious teacher, a learned brahman

Ganges-water, which is held sacred by every pious Hindu. 182

A metallic water-vessel carried in the hand by every one 183 who is going for his morning ablution to the river

Ganga mother, lit mother-Ganga The Ganges is so 184 spoken of

As to the significance of this symbol, see App. XVIIa. 185

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## CHAPTER IX.

### THE WOUNDED ANTELOPE

The ceremony which I have described at the conclusion of the last chapter had secreely been concluded when they heard the cluttering of hoois Looking towards the direction from which the sound came, they perceived three men coming towards them at a gallop At the same time a wounted intelope ran past them from right to left. The party now came up and proved to be Q\dar Alı Khan, Nızam Alı and Mangal Khan, all accoutred like huntsmen with shikari 186 angarkhas 187 and payamas, 188 the flaps of the former being tucked to the wrist In their kamarbands189 they were a pistol and dagger with sword on the side, and each of them carried a doublebarrelled fowling-piece resting on the pommel of his saddle. They seemed in hot haste, and as soon as they remed up, they enquired of their sepoy friends if they had seen a wounded black buck pass that way They were of course told that he had but just crossed the path from right to left, and that that circumstance had thrown them all into a state of anxiety

"But," observed Nizam Ali— surely no significance can be uttached to the omen when the animilwas wounded I wouldn't think any more about it if I was you, Subedar Sahab."

<sup>187</sup> Fawn tan colour usually worm by In t an sportsmen
187 A kind of long coat with open flaps at the sides

<sup>188</sup> Trousers

<sup>189</sup> Wa stband worn in several folds over the other garments

Ghansham Singh looked enquiringly at Ram Narain Pandit, who now spoke:

"What the omen means is that the person whose path is crossed by an antelope from right to left, shall not service to pass that way acain. But the oracles make no reference to an antelope who has been wounded like the animal we just saw."

"But what has become of the antelope?" asked Qadar Ali Khan; "can you tell us which way he went?"

Zorawar Singh proposed to track the animal by the blood-marks which could be distinctly seen; and so the whole party set off in search, Nizām Ali dismounting and taking up the traces. At length Mangal Khan exclaimed that he had discovered the quarry, and, at once dismounting, he raised his gun to his shoulder and fired. The shot told, for now the natelope who was resting under the shade of an unbrageous pākhar, 100 took a high leap and fell down dead.

The three, Qàdar Ali Khan also dismounting, now ran up to where the game lay, and the latter Immediately drew his dagger, and, while he passed the keen edge of it over the animal's throat, he repeated the Kalmā. Bismillah Alla ho......akkar 191 "The game

<sup>190.</sup> A large umbrageous tree that grows extensively in the rich soil of Robelthand, shooting down its beard-like roots from the branches like the banyan. (Ficus Venesa or the extremleaved Indian fig-tree.)

<sup>191</sup> Kalma, literally, is a word; but metaphorically, it signifies the creed or articles of the Muhammudan fatth, namely: ZA && Ullilaha Muhammadar-ranil silah, God is God and Muhammad is the prophet of God. When slaying an animal or

is now haldliss " said he-"let us take it up and get hold of some chamars 153 to carry it for us."

While Nizhm Ali went to Setch the chambers, a, party of horsemen was seen making towards them at full gallop, and seeing the antelope hid onto the ground, they pulled up and joined the group. They were Ghulam Qodar Khon, Nizam Ali Khun and Shal Singh. Mangal Khun was saying what true aim he had taken, his bullet passing through the heart and shuttering the ribs of the right quarter.

"That nodoubt"—observed Ghulum Qadar Klinn—"was a good hit and proved the animul's quietus. But I had already wounded hum, as you will see, haz-rat, if you will be good enough, the entrails protruding from his right flank. By rights, therefore, the game is mine."

"is it Khan Sahah?" said Qudar Ali Khan with a sneer; "in which treatise on the clase do you find that rule? Mangal's shot it was that killed the animal, I zibeh-karo'd,124 him, and according to the usages of the shikar,128 it is mine."

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bid used for hudan fool, the fieth is not considered clean, or, ritually catable, unless the halms has been pronounced in the act of sheekling the blood. The words in the text constitute the halms for this purpose, and they mean. In the name of Ood, God the great I With the word "ho" the knife is passed over the throat, and with the word "ab" the knife is passed over the throat, and with the word "ab" the

<sup>192.</sup> That is, legally clean.193 One of the lowest castes of Hindus who in the pre mutiny

days supplied coolees and labourers for menial tasks

194. To nieth kare is to slay according to the legal form already
explained

<sup>195.</sup> Game

"The fact that he was killed outright by you or Mangal Khan I don't deny," rejoined Ghulam Qad'ir Khan, "but you hid, no right to shoot at game which had already been wounded by another, much less can you claim it as your said. "", after it was down I shall maintain that the said is mine."

"And I'equally maintain it is mine," replied the

other sharply

"Wheever says to the contrary," spouted Mangal Khan forcibly—"had better look out. It was my shot that killed the antelope, was it not Nivan Ali." who had now returned with the chamais carrying a cot between them.

"Who says it was any one elses?" echoed Nizam Ali "Ghulam Qadar Khan cannot be in carnest

"But I am," said Ghulàm Qadar Khan haughtily—
"and the game I shall have, whether you will allow
it or not?"

"All that we are prepared to concede," joined in Nizhm Ali Khan and Sital Singh—"is that you can have the game for the asking but as a matter of right you shant have it"

The altercation began to grow hot, stronger more acrimonious language passed between the friends, each party claiming to remove the game from the ground And, separating a little space, they began to put their hands to their side weapons and to cock their gans, when Ghansham Singh interposed

"Khanji, you forget your elses—forget the bond which ties you together, and the consequences of an open breach of the perce while the Kampani Bahadar

<sup>196</sup> Game

still reigns Try and patch up your quarrel After all, what is there in an antelope worth quarrelling about?"

"But," urged Qadar Alı Khun petulunliy—"tib saud is mune, a member of my party shot it and I repeated the Kalmu over its threat. Why should I give it up to a pretender like Ghulam Qadar Khan ?"

"Whatever that insinuation may menn, Qadar Ali"—niswered Ghulim Qadar Khan in suppressed rige—"I care not to enquire But if thou art man enough to prove it to me by deeds as high as thy words are insolent, I shall be satisfied, or I am ready to prove my superior right even to the hilt of my sword" And with that he put his hand to his sword and half drew it from its sheath while Qadar Ali Khan did the same

And now a serious combat would have taken pluce between the parties who in point of numbers and spirit were equally matched, but their sepoy friends again interposed, Ghansham Singh catching hold of one and Zérawar Singh of the other, while the former addressed them thus

"If this be an earnest of what we are going to do even before a real trial of our strength has taken place we all hid better, as a measure of pradence, absolve each other from the oath we have taken ere it be too late. For it seems to me, khánu, that you people are too hot-headed to engage in an enterprize which requires all the calminess and cool precision you are muster of Make up your differences, again I say, and let the game be taken away by him I shall award it to, if you will let me arbitrate between you

But if you persist in having it out, those with me are I think strong enough to compel you to desist "

"There is no reason"—end Ghulim Qudar Khan testh,—"why I should accept your award. By what title do you arrogate to yourself the right of taking or giving away?"

"Why not stand by, Khanji'—suggested Ram. Nurain pundit—"and let Subedurn order the chamars to take tway the shikar to whomever he is pleased

to give it?"

To this proposal the two privies at length sulkily ascented, Ghansham Singh looking angrily at Ghul'im Ordar Khan while he said

"My title to arbitrate rests upon the fact that you all have agreed to accept my judgment My title to give or take away rests upon different grounds And as Ghulam Qadar. Khan has challenged it, he will know hereafter that it is a title that rests upon power he dare not dispute. Nizam Ali, you may now have the game removed."

Nizum Ali and his two friends were, of course, excitant, while Ghulum Qadar Khun and his companions retired from the spot in high dudgeon, cisting fierce glances at the Subedar and Order Ali Khan

#### CHAPTER X.

#### THE HALLS WALLS

The Muhamma lans having all gone away, it was resolved after a further consultation that a few of the entitive officers should take an early opportunity of witing on the Other recomminding the regime that after apprizing him of the disturb of state of feeling in the city, ask him for assuring shared that in the seen of an outbreak the troops would be employed to quell it by force of arms.

Sabeda-major (chandiam Singh, 3rd Comj an), subdar Zoriwar Singh, 7th Comj an), and Jama lat Bihari Singh, 8th Comjan), accordingly attended the order's room that morning intending to speak to their Communing officer on the subject, but he was indisposed and dul not come that day. Meanwhile the qualing of conscience which had suggested the step in the minds of the nationitents, passed away and no other opportunity presented itself to carry out their original intention.

On the following day a number of city notables writed on the Magnetrate and Collector of the District, Mr. Morduant Bicketts, Bengal Cval service. Mr. Ricketts was a young man, 30 years of age, and so he could hardly his been very long in the service. He had lat three days previously returned from Lewe, and released Mr. Brimley who had been acting for him for the last three months. In person, he was a short, thin man with a clean-driven free. He had married a daughter of the late Mr. Tyler, who in the civil fifties was Commissioner of Agra. He

had left his wife at Bareilly where she had been persuaded by Mrs. Alexander (wife of the Commissioner of Robelkhand) to stry and go along with her to Nami Tal

Mr Ricketts occupied one of the largest Kohis in the station known is the Chitaum or Nawah ki-Kothi. On this particular day he was receiving a visit from Captun J. N. James, Commanding the 28th Native infantry, and Mr Charles Jenkins, Bengal civil service, his Joint Magistrate. These officers had come for a conference with him on the present situation which was getting overly day more serious, and could no longer be ignored.

Mr Ricketts received the deputation which consisted of the following maliks, 198 in the presence of the two British officers —

Raziqdad Khin Shah Nawiz Khan Hoshmand Khan

After being seated, the Collector enquired after the health of every one "Khan Sahab apka miga; sharef?" and received the reply from each, accompanied with a salam, Huzur ki mellerban se, Huzur-ka-miza; ah?" The Collector said he was very glad to meet them again, and trusted every thing had gone on well during his absence

<sup>197</sup> A flat-roofed house or mans on

<sup>198</sup> Headmen of quarters of the town.

<sup>199</sup> Lat your excellent temper or constitution? I hope you are well.

<sup>200</sup> Through your kindness ku ur Your high constitut on? Thank you I hope you are well

"You have come not a day too soon, sir, "said Raziqdad Khan, "and I wish I could tell you that everything was right."

"Why, what is the matter?" enquired the Col-

lector

"The rumours that are going about cannot be unknown to you, sr.," Razaddad Khan replied "The city is in a very agitated state since the troops were imprisoned at Mecrut and the outbreak which followed that overt?"

"And not only the people in the city," joined in Shah Nawaz Khan, "but there is fear of the sipahis being also disaffected."

"Why, what makes you think so?" demanded Captain James in a somewhat offended tone "What are your grounds for the allegation?"

"Though there are very good grounds for tho statement, sir"—replied Shih Niwaz Khan—"you cannot be ignorant of the misgivings which the cartridge for the beldharmi banding <sup>250</sup> has created among the sypahus?"

"What is the bedharms bandul? again demanded

Captain James

"That is the name —answered Shah Nawa."

Kirn—" which public rumour has given to the new rafal (rifle) introduced into the army, and the significance afteched to the epithet is that they say is greated cartouche is to be used for it, and which the sipalits will refuse to touch because they think it will make them be-dharm 20 or out-casted."

<sup>201</sup> Lit the out-cast ng or faith taking gun °0° Lit Without religion

"Olis that it? observed Captain James "Thero is no fear though of any one prejudicing his religious belofs by mang the cartridge, for there is really nothing objectionable in it."

"I am willing to believe you, Colonel subab"rejoined Shah Kawiz Khrim-" and I could wish
that every one cle did, but the conviction is quite
different among the sepaths. Every one talks that
the Sard ar wishes to make their subjects relinquish
their kerediatry Fuths and become Christian"

"How do they make that out?' demanded Mr Jenkins "What connection is there between a cartridge and the question of one's religion?'

"Apprently none," replied Shith Nawiz Khan, "but the notion is that the fit of the cow and the hog is mixed up in the composition of the cartridge"

The British Officers here looked at each other and indulged in a hearty laugh

"It follows, therefore," added Shuh Nawaz Khan, "that if a Hindu or a Musulman touches the curtuche or lites it with his teeth, lie, will be pollited and degraded socially, for one 14 an abomination to the Hindu and the other to the Musulman"

"This'—remarked Captum James—" is the pretence upon which the troops at Meerat mutimed But I tell you truly that the alarm of the people is groundless And concerning the sipple, I think I can answer for the fidelity and stanch loyalty of my regiment. I have heard no rurmur yet in the lines to suspect their good futh. If there was mything wrong, the Subedar-major would have told me, I am sure."

'Sahab,' now interposed Hoshmand-Khan-"we

have not come here to make you believe in idle stories or to produce needless alarm. It is because we wish well to the Sarkar that we have come to give you timely warning of impending danger There is every fear that the sipahis as well as the population at large will follow the example of the Meerut mutineers, and, should these apprehensions prove correct, not only are your lives in danger but ours will be seopardized too For the disaffected suspect us to be so sympathy with the Government, and truly so We receive no end of taunts every day"

"Well, Khán Sahab"-struck in the Collector, "I am truly astonished at what I have heard from you I did suspect men's minds were disturbed on the receipt of intelligence from Meerut, but I was not prepired to hear the disaffection had spread so far as this And though I am not going to charge you with bad faith,-on the contrary, I commend your loyalty which has brought you to me to-day-I nevertheless cannot forbear thinking that had there been anything to threaten the public peace, the Kofwal would have spoken to me on the subject, as he is here every morning and always reports 'all's well!' You will allow that his means of knowing what are going on are extensive and minute?"

"But we tell you, sir"—said Raziqdad Khan with energy—"that all is not well but just the reverse Sahab you have been a kind and beneficent ruler among us, let us entreat you to consult your safety and go to Nam Tal for a time"

"And, if necessary "-spoke Shah Nawaz Khan and Hoshmand Khan together—"we'll excert you thither, though it be at the risk of our own lives" "I thank you heartily, my friends"—answered Mr Ricketts—"for your kind thought of me personally, but I am anxious to know what can happen to me, even supposing that a disturbance did take place?"

"Why "-said Hoshmand Khan-" your life and the life of every Firanga is in peril. The head of the district ought to take care of himself."

"Tor myself"—said Mr Jenkins -"I can assure you, I can give a good account of myself should any one be adventurous enough to assault me"

"And I have a brace of pistols always under my pillow" -- added Mr Ricketts

All the three native gentlemen now stood up, and, folding their hands, addressed the Collector thus

"Though we have no doubt but that you are all capable of defending your-slees in case you were attacked we are nevertheless convinced from your manner and talk that you are annavare of the danger which threatens the public You are surrounded by enemies or by friends who do you lip-service, which is one and the same thing. But, believe us, we are in extrest and we again entreat you to take thought of yourselves by timely flight to Naim Tal. The ground is all under mined and an explosion may take place any day."

Mr Ricketts and the other two officers smiled at the carnestness of their visitors and bade them be scated

Mr Ricketts spoke

"I again thank you Khan Sahab for your kindly thought of us, and believe me such loyalty and devo70

tion will not go without its reward. I suspect, however, your fears are exaggerated, there really can be no immediate danger, as Colonel Salvib is confident in the loyalty of his regiment. But the people in the city have no fear, but to pursue their avocations peaceably. I am here to see 'that trappaillity is preserved. And I should be inworthy of the trust reposed in me by my Government were I to desert my post at a crisis when, as you say, there is imminent danger. As to me personally, I can assure you that a Ricketts many due at his post but his chair will not long remain unfilled."

After the native gentlemen had gone away, the three officers sat conversing together until the hour of breakfist. It was resolved to ride through the city the following morning so as to judge for them selves whether there were reilly any overt signs of discontent "And do you, James"—sud Mr. Rucketts—"do your level best to ascertain the state of feeling in your Regiment These fellows by their unxious faces and sincere protestations of friendship have left me rather squerimsh for the rest of the day

#### CHAPTER XI

#### RIDE THUOUGH THE TOWN

That day the Collector was closetted fully an hour with Rae Harsahre, his Revenue Sarishtedar and other amla wa who sought a private interview with him And this step which was taken only by a few, originated in a strict order which Mr. Ricketts had issued the first thing on reaching his court that day requiring his principal ministerial officers to be on the 'alert and keep him acquanted with anything that might come to their knowledge regarding the sepoys Mazhar Karim, Faujdari Sarishted'ar, and others of his chune, exchanged intelligent glances when this order was received in the office, and of course the sepoys of the Treasury guard were at once informed of it.

Mr Ricketts had passed a restless night, and he felt quite unequal to keep his appointment to ride to the city. This had therefore to be done the following morning. He was accompained, among his staff, by Mr. Jenkins, Joint Magistrate, and Mr. Arthur Smith, Assistrat Magistrate. The Kotwid, Turib Ah, and Hakim Anjad Ah Khán, Tahsildár of Shahi in more, rede behind these. Captum James and Captum K. M. Salmon, his second in command, were of the party. The cavaleade having started from the Collector's house, passed through the main street of the city, before the Kotwili<sup>208</sup> and Bakhshi-khūna, <sup>248</sup> and returned by way of Bahadarganj where it broke up. The Kotwid and the Tehshdar were here dismissed, but the officers proceeded together to the Collector's house where they discussed the events of the past fow days.

"So far as my observation can reach,"—remarked Captain James—"the behaviour of the people was orderly and respectful, as it always is. I could

<sup>204</sup> Chief police station of city

<sup>105</sup> City police barracks or lines

discern nothing to make me suspect there could be elements of mischief anywhere"

"I agree with you, James," said Mr Ricketts-"so far as outward appearances go, but dont forget that we only float as it were on the surface of the native character I had made \*p my mind that if I could detect any want of respect or open exhibition of disrespect on the part of any one to day, I would have him arrested and placed in the lock-up and make an example of him. But I am extremely glad no such occasion arose or I should have been committing a grave blunder I have received private information since that there is much truth in what the maliks told me the other day Though the conspiracy is yet confined to a few, and the threads of it have been discovered and denounced to me, there is a hostile feeling generally against the Government, and there is a determination to make the most of the cartridges Have you heard nothing from your own men?"

"Nothing directly as yet, though I interrogated the subedar-major yesterday," replied Captain James

"The worst thing you could have done, James, excuse my bluntness,' put in Mr Jenkins "Do you think he would have communicated it to you if is I have heard, he is in the secret, if not the chief leader in the plot now hatching in your lines?"

"There is no need Jenkins," said Captain James, rither petulantly—"to cast a stone at my men against whose loyalty, except insinuations nothing positive has yet been brought to light I think I can trust them '

"Though I have as good reason," observed Captain Salmon—"to trust my men as much as any

officer in the regiment, yet I cannot but feel disquieted at the consensus of opinion there seems to prevail that a spirit of insubordination is abroad which may be followed by open mutiny Witness the doings at Barhampore, and Barrichpore, and Ambala, the details of which I was for the fifth time reading in the "Muffdssilite" 200 yesterday, when I was startled went out to see who spoke, but I could see no one except the servants lughing and gighing with each other, and pointing towards Khinni Bagli to the beggar's but there, and to some schojs who were straggling in that direction

"This just confirms Salmon,' said Mr Ricketts-'what I have myself heard of nocturnal visits paid to Rasul Shah ka takta where, they say, a beggar resides who is looked upon as a seer, and to other itinerant beggars who of late have been passing through in numbers. But what I was going to say is that we in what form difficulties may arise, it is impossible to foresce, but in the interest of law and order it is imperative for us to punish severely those who are proved to have incited to rebellion or who may be brought before the Migistrate for actual crimes

committed against the person and property'

'You may perhaps remember, Ricketts —said
Mr Jenkins—"a well known 'bad character' of the city named Azzukhan?

"To be sure I do, answered the Collector . Wasn't he one of those who with Hidait Husein,

A widely circulated newspaper of the day

on Shammu Khán? "The same,' rejoined Mr Jenkins-"but while Hidait Husein was discharged, Azzu went to jail for

three months Hidait Husein us now in jail for a breach of the peace But I was going to speak of

Azzu 3

"There seems to be no end of prosecutions," observed Mr Smith, a young Civilian who had only joined the District in March 'There seems to be no end of prosecutions in this turbulent city for breaches of the peace, assaults, hurts etc and since I have come, there have been at least two convictions for murder Rather an interesting place to begin one's public life in, isn't it, Salmon?

"Wait,' sud the Collector- and I will put you in charge of the city Smith, as soon as Jenkins goes as Magastrate and Collector of Badaun You will have splendid practice and can go up to the exam next October with every prospect of getting through Well, Jenkins, what more about Azzu?

"Azzu was brought up before me yesterday," proceeded Mr Jenkins-"for lurking about Russell's house with the intention, it was alleged, of setting fire to a servants but, and carrying off Jumia, the beautiful daughter of Russell's dhobe for "

"Well done ! critd Salmon "I never heard of the beautiful Jumia or might have had a quiz at her

Let us hear something more about her, Jenking" "Stop that levity Salmon"-said Captain James with a grave nr-"and let us he ir Jenkins out '

<sup>-07</sup> The washerman

"What do you propose, asked Mr Jenkins---

"There is an absolute necessity now," auswered the Collector—"to adopt every measure of precaution we can think of I have ordered the Kotwi to report to you and me three times dail, to warn the bargandazes to observe greater vigilance, and send out a patiol every three hours

"Do you think that is enough, Ricketts ! suggest-

ed Captain James

"That is not all, added the Collector "The obligation to supply information touching the maintenance of peace lies at the very not of the conception of the proprietary land tenures in this country Applying this principle to the case in hand, I have issued an order requiring every malti or headman of a mahalla to report to me promptly any instance of open disaffection that may come under his notice, and I have further made them severally and jointly responsible for the maintenance of law and order within their respective mahals"

"That ought to be enough for the present, I

should think, said Captain James reflectively

"I was forgetting to mention' continued the Collector—"that I have told Smith Redman, Lavator, and the other office hands to be on the alert, and to come and tell me privately anything they may hear regarding the doings of the sepoys'

"Thank you for your kindly thought of us Mr. Ricketts. In other words, you have established a

<sup>209</sup> Barqandar a Persian word, lit a caster of lightning is the name by which the policeman was known in the premuting days.

system of espionage on my men, and the instruments with which you propose to work are your clerks and native orderlies. It is an insult to us, Salmon, is it not, to be so closely watched?" This speech was made by Captain James in a decidedly bitter tone.

"You mistake me and my intentions," answered the Collector. "As the representative of Govern-ment, it is my duty to watch over every part of the district, including the Cantonment. And your men are not above suspicion, excuse me."

Both Captains James and Salmon started. The

Collector continued:

"To prove to you that they, like every other native, need to be closely watched at the present juncture, I will only repeat to you what Hamid Hasan Khan, my Deputy, told me yesterday concerning the Treasury guard. A bill to the amount of 2,000 Rs. was cashed, and as the money was being taken out of the Treasury, the sentry was heard to say: 'I will let the money go this time, but no more shall be taken out.' This plainly shows the state of feeling among the sepoys.

"Indeed!" exclaimed Captain James. "I beg pardon Ricketts for what I said before. We officers of the Native Army have always looked upon the men under our command as our children, and we treat them as such. But the tide seems to be setting in against them. I wish you could find out the name of the rascal: I would have him brought before a

Court-Martial."

"Softly, James," said the Collector: "no need to do anything of the kind. No further notice need be taken of the matter or we shall be precipitating events. Never was caution more necessary. Let everything we do be done prudently and calmly your men must not know they are suspected. Tell Lycally and Society to see that Johnston and the other youngsters are considered and care ful in their demension towards the native officers and men. I think Mrs Lysight in I the other ladies thould go to Naini Til I will arrange to have them escerted safely through

A proposal which you in your own case rejected yester lay? remarked Captain James
The two cress are not analogous answered the Collector I or you or the other gentlemen cannot leave our posts and be branded by posterity for cowards and deserters?

Supposing sail Mr Jenkins— our worst fears are realized where should we escape to eventually?

Powayan?

Not a bit,' answered the Collector We must make a stind here supported by such of the sepoys and city people as will throw in their lot with Government

No house is more suitable for the purpose 're-marked Captain Salmon— than yours and Keys I think either of them could be defended'

"It is I think premittee —inswered the Col lector—to discuss that pirticular point just now It

will cruse needless alarm

Sorry there should be any divergence of op-non spoke Captain James Salmon s suggestion was made, I think for the sake of the civil pirt of the community You can always count on us though Ricketts should my bingalow or the Miss suit you

## CHAPTER XII.

## THE LAVATER FAMILY.

Mr. Lavater sat at dinner with his family, which consisted of himself, his wife and daughter.

It will perhaps be interesting to describe the in-

dividuals of which this group consisted before we proceed further.

Mr. Lavater was a tall, fair, good-looking man, or astrong constitution, he had invigorated it still further by pedestrian exercise. Of a genial disposition, kind and trustful, his amiability won all who came into contact with him.

He came of a good family. His father had been a merehant in the good old days, and had agencies at Bareilly and Delhi. His grandfather was a Jersey gentleman, who sat with Vansitiart and others as a member of the Supreme Council of the Governor of Bengal, at the period when Warren Hastings "ruled over the destinies of the Company's dominions. But the fortunes of the family had been reduced to a low ebb, so that Lavater was fain to earn his living as a clerk in the Magistrate's office. He was a man of humble deportment. His pride lay in a convictousness that he lived honestly; his source of honour lay from within and not from without. He was centent with his simple means of living, and was never so lappy as when in the bosom of his family he sat down to his evening meal.

Though reduced in circumstances, he still retained

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the pride of birth He was particularly districtful of natives, and,though he was always affable he never permitted his wife or daughter to appear before them His wife, too, carbe of a respectable I idina family

Her father belonged to good Royalist stock in the province of Champagne Prance and ran away from home like so many others when the French Revolution of 1789 broke out to pursue the life of a military adventurer in India He first served the Nizam under Raymond and, on the death of that General transferred his sword successively to the Chiefs of Bhopal, Gwalior, and Jeypore While serving the last-named Prince he killed in a hand to hand fight the Rajah of Madhogarh and took possession of his sword—a blade of rare water which was preserved in the family until 1857 when it was plundered by the rebels Subsequently he was associated with Skinner, Hearsey, Stewart Carnegie and others in serving the H E I Co and was attached to the Cavalry Division com-manded by Colonel Gardiner under Lord Lake On the conclusion of the second Mahratta War he retired on a Captain's pension and settled down at Pat He afterwards fixed his residence at Bareilly in the capacity of a landed proprietor and medical practitioner an art in the practice of which he had gained considerable reputation At Barielly he was family physician to Mr F Hawkins, the Supreme Com-missioner as the post was then called and in charge of the only public dispensary which then existed

of the only public dispensary which then existed After serving sometime as chief minister to the Naweb of Rampore Ahmid Ah Khan his famo as a physician brought him to the notice of Sir Thomas Metcalfo then British Resident at the Court of Delhi and he was invited by a Shappa 110 addressed to him by the Prime Minister, Naw is Kaure Shit, to come and treat His Majesty Akbir II of a deserse which had baffled she skill of every other medical man, but before he could be introduced to the King II is Majesty died.

Mrs Lewster was one out of two daughters, the younger of whom was married to the grandson of Colonel James Gardiner of Kasgany She had been brought up in the finally of Major Hear-oy of Kareli, and received a good education at the hands of that gentleman's sister She was a nomin of a lirge build, brown complexion, lustrous lirge eyes, affible gentlo and kind. An excellent wife and tender mother, she possessed the qualities of prudence and tact in an uncommon degree A woman in the highest sense of the word her sympathy with human suffering and human fruity knew no bounds Calm and collected at all times, she could be fearless when occasion required Loved in her household for her gentle rule, she was endowed with espacity to guide and control under circumstances of unusual danger and difficulty This imperfect description of her character will be amply illustrated by the events which befol her during the most critical period of her life

Alsa Liviter was the only child of this muchloved and loving couple. Sho was 14 years of rige, ind hid left Mrs Shield's school at Tatebgarh only a forting the fore, because her mother thought she would be much safer at home A fair middle sized girl, with wavy hairs and brown eyes, she was tho favourte of her tatter, and could exercise her little tyrinnes whenever it pleased her to do so

<sup>210</sup> A private note written by regalty

The Livater fimily had sat down to dinner. Under orden irv conditions it would have been a gathering at which friends meet and have a gay time of , it, for it was the anniversary of Mr and Mrs Lavaters wedding, the 15th of May She was now 38 years of age and he 42 But on this particular day both Mr and Mrs Lavater were depressed, Mrs Lavater particularly so In the early days of May when rumours of an insurrection become rife Mrs Lavater possessed sufficient foresight to discern the signs of the times, and her natural instinct, quickened by her early association with the Hearseys and the Richards suggested to her that the rumours of disaffection and impending trouble were about to develop into actualities. She was anxious to have her child with her And she sent in old servent to Tatebgarh to bring her home But the head-mistress of the school would not allow her to come She told Mrs Lavater that she must give a better reason for withdrawing the, girl from her school thin barar aup 211 Agin and agin the servant was sent, and as often the schoolmistress sent him away with the same message At length she wrote to the Rev Mr Pisher, Chaplun of Inteligrif who interposed his good offices, and Miss Lavrier came home on the 10th of Max

Mrs Lavater had had more than one conversation with her husb ind about the prospective trouble. And on this particular evening, we find them engaged in a discussion on the same subject.

"My dear" said Mrs Lavater, 'I have more than once told you of my conviction that the rumours which we hear every day are not idle stories, the us is full

<sup>211</sup> Sec glessary

of them. I remember how, when, as a little girl, the \*\*Refix-gardi\*\* 1st occurred at Bareilly, the air was filled, with rumours of a coming disaster, the authorities and the ment generally pool-pooled the idea of a rising against the Government, until one day they were suddenly reused by the clash of arms in the city. My perceptional have become somewhat keen. I have a presentiment of coming sorrow, and I approhend we shall soon have a repetition of the massacro and incendiarism which the 'Moff': 1st says have taken place in Meerut."

"There are possibilities to doubt, my dear"replied her husband—"but for my part I do not share your fears. If there was any real danger, the authorities would know, and Mr. Ricketts would have told me of it."

"To be sure he would!" remarked Mrs. Lavater, sarcastically. "Mr. Ricketts has but just returned from leave, and can hardly be expected to know much of what is going on. And, as an Englishman, I doubt much if he will care to believe in or appreciate the situation. They generally are so self-sufficient that except the evidence of their senses, they will believe nothing. Now the world is full of rumours that there will soon be a rising here. What has Mr. Ricketts done to ascertain the truth of the matter, or to find a place of refuge for the Christians?"

"Oh, my dear! you have of late been full of

<sup>212.</sup> A celebrated not which occurred in the city of Bareilly in the thrities of the present century, in which the chief actors were the descendants of Hañz Buhmat Khán, a renowned Pathán silventurer of the period.

<sup>213.</sup> So the 'Muffussilite' paper used to be spoken of.

gloomy forebodings Mr Ricketts doubtless knows what he is about If there was danger, he would have told me, or Smith or Redman What is the latest from the brzar?" laughingly asked Mr Lavater

"You may laugh"—answered his wife smiling—int I can assure you there is nothing to length at Well the dah" and cook both tod me togy that the city badmushes were going to rise and kill all the Firings Why do you not rek Mr Ricketts yourself?

"Well believe me —spoke Mr Laviter somewhat petitishly— these servants are in hing a great mustace of themselves. I always thought it is they who bring these inschievous stories from the city. I must put a top to their going to the bazar."

'You may do so —sud Mrs Lauter—"but that will not mend matters they merely repeat what they hear and see Have you questioned Smith? I should like to remove some of my things to a safer place'

"I of course asked him replied her husband "when you so often and persistently begged me to do so, but all I got from him was chaff. He said, "Lavater, don't be an old woman and don't believe old waves fables. Ruckett has told me nothing, he doubtless would, if there was anything to fear Remove your things't where? "Do you think there can be only stur place than one's own house? And will any native return your things to you when the alarm is prat and over?" I of course kept quiet, what could I

<sup>214</sup> A wet-nurse. But, the term is also used for an aya or femme de chambre

say? His argument seemed to be such a common-

"To me," observed Mrs. Lavater; "the argument sounds wortlifes, for he surely scents danger to have removed his own things to a native's house. This I know for certain, for Bibi Smith's 213 cook told my uya."

"I think we had better wait a few days longer, and let events develop themselves," remarked Mr. Lavater.

Here the bearer entered and announced a native, when the bearer entered and announced a native, private business. Dinner being over, Mr. Lavater excused himself to his wife, and went into his private room.

## CHAPTER XIII

### THE JOCKEY'S WARNING.

He came back after half an hour and sat down on the terrace in a brown study. "The chabuk-sawar," said he musing—" Mahtab Khan châtuk-sawar has just been to me and has repeated for the second time his warning that a mutiny will take place, and his offer to shelter me and my family. Judging from appearances, this man has 'the best of intentions towards us; why or wherefore, how can I know? He said, I think, that he knows John, and

<sup>215.</sup> Mrs. Smith This, however, is the manner in which the native wife of a European used to be spoken of in the olden days.

<sup>916</sup> Jockey, a horse-trainer

once 1-ked me for a letter of recommendation to himthat may be the reason of his friendly attentions.
Why the authorities are so-quet I am it loss to
durine Now is it reasonable to think that had there
been anything wrong Ricketts would not have told
us? To be sure I am not going to 1-sk thin and be
rebuffed for my puins. What a fool Sn/ath made of
one! But 'Dear' 'now turning to his wife who sat
all the while Istening quietly, not wishing to
break upon his reverie. "Dear, could Smith really
have got his effects stowed away elsewhere for safety's sake? He needn? have concealed the fact from
me for he must have seen I was in earnest when I
spoke to him'

"My own impression is" replied Mrs Lavater—
"the whit data his told me is true. And I say let us
the the same should affairs end differently, we cun get
them back to the house, and no harm will have been
done."

Mr Lavater was evidently in deep thought, for, without seeming to notice his wife's reply, he suid "flie idea of the follow proposing to me to change my costume for a native's, and to get my wife and durgiter to do the same, and go to his house for shelter! And what for, pray?"

His wife now struck in though not addre sed directly "Prensely what Mulvi Mazhri Karim told you some days ago! Did he not say that if you changed your costume, you might be saved?'

'My-sif savel,' replied Mr Lavater while an increase multiplied round his lips—"My-sif savel, and whit is to become of my family? Does the fallow think I shall leave my wife, and daughter to the tender merces of a Muhammed n?" He clrung

ed his position, and mand about realish, then stamping his foot on the ground: " Had rive" ! I the a thousand d athe," exchined be, "than etable that humin it on."

· Calm conrolf, my dear" and his wife "Your imagination over-reaches the future. I trust in our Maker that time will not come who we shall be thrown on the tunler mercy of the Modem. There, is nothing prepast rous, however, in the suggestion to change your costume and go away cleenters, on t so avoid the storm. Have no we heard of some of the Me rut folks doing the -un# ?"

And were they saved?" interrogated be. "Done not the Moft : \* is that most of them were recognis-

ed and butchered?"

"Yes, but not all," persisted his wife. "Let me make you a couple of anids and pay unds, dear. Shall I send for the cloth tomorrow? Say 'ses.'

dear, do?"

"My durling!" answered he to the current up-peal of linewife; "you torture me by distressing yourself. Do you scriously think I could long remain unknown in the garb of snatise? Would it not be doubting the power of our Maker to seek by such means to sue a life which I fully believe is y atched over by Him? "My Maker" falling on his knees. 'Jesus' spire me not for that day "!"

"You will read my heart, my durling," entreated his wife, who now knelt down by his side, and filling on his neek began to weep "I beg of you cease this opposition, tike It is and let us go away to mi brother's; there we will be sife "

Then ensued a purse They rose from the pos- . ture of supplication in nervous trepidation, and for

THE JOCKEY'S WARNING sometime with hands folded on their knees, seemed

to be seeking in spirit for strength from Above They were a God fearing couple, but they were gifted with different degrees of faith. While the man's trust was boundless in the power of the Almighty to guard and to defend, and to His goodness he would leave everything unreserved y, his wife animated in an equal degree with reliance in the

Power on High was nevertheless convinced that they ought to try every human means of escape, and having done all in their power, to leave the result at the disposal of an All-controlling Providence And so it happened that while Mr Lavater strove with his own convictions against what he inwardly considered

were mevitable conclusions arrived at by his wife, he yet tried to persuade her to preserve in outward serenity and do nothing until a warning was conveyed to the residents by the District Authorities Their daughter having now come out and sat down by them, they changed the conversation. hav-

ing come to an understanding that Mr Lavater should take an early opportunity of seeing Mr Ricketts, and ask for leave to go away to Bhurtpore for a time

# CHAPTER XIV.

#### THE STOLEN MESTING

The night was dark and storms A rough wind b'ew in fitful whills, patting out the chied stant as som as the ben lent lighted them Zinat had retired to the baleons soon after dinner, it tending a leadache . An I though her moth r missed h r to go to bed, she preferred, she said, to take the fresh night air The door which she had closed behind her opened, and Hulant, the slave-girl, entered the room where she sat with her head hild between both hir hands. A sigh escaped her hips which the quick car of Hulasta caught, while she attempted to take her young mistress hand and raise it to her head

"Hulasia," said she, "how hast thou contrived to come to me so soon?

"Bibt" -- replied she -- 'did not male a hearty meal after Minn went out. She or level me to remove the dastarkhan," and give the winds away to the bhangan,221 if any were saved after we had done This gave me an opportunity to go outside, and so, having d spatched my business, here I am Cheer

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<sup>217</sup> An earthen-cup used for an oil lamp.

Slave

<sup>219</sup> Mistress

Table-ci th The Muhammadana of India apread the cloth 220 on the even floor or on a takkt of low firt setter

Bw epress, who is looked upon as one of the domestic ner 221 vants, an I is entitled to all the savings from before the caters,

who are our present masters and lords. Their crimes are great; they have heaped insults on us; and now they are endeavouring to make us all firanges, infi-dels like themselves, in forcing us to eat swine's flesh They ought to be extirpated from the land, and my father or thine should rule over this fine country of

Kather. But why tremblest thou, my loved one?" Zinat was silent; but, starting up suddenly, she siezed her lover's right arm nervously, and fixing her black lustrous eyes on his fice, said emphatically: "By the soul of Fatima, the blessed ! 245 thou, my Farhat, shall not lift thy hand, this arm which I now hold in my hand, upon the harmless and innocent! Promi-0 me this before I relax my hold" And her grasp tightened so that Farhat winced with the pain.

"How can I give a promise, plant,246 when I dont know what is going to happen in the future? Why dost thou interest thyself in the fate of the Lafirs ?"

"Are they not Allah's children like us? Do they not breathe the same ur, and hope to arrive at the

same duhisht as we?" said she ""

"Thou saidst truly,' he rejoined; "but are they

Have we not one Father? Hith not one God created us Why do we deal treacherously every man against his brother?

hty-the ascribing plurality to the Deity

not cursed because they are given to shuk,218 and See ante 239 Such is the respectful language in which she 245

<sup>19</sup> spoken of, 216, B loved 247

Mal I lo The great key stone upon which the arch of the Moslem 218 faith rests. He who practices shirk is a kiffer The word is of Arabic or Hebrew origin. It means literally to connect or interlace and therefore signifies company, society, part norsh p Metaphorically it indicates polytheism or infide

# CHAPTER XIV

## THE STOLFY MEETING

The night was dark and stormy. A rough wind blow in hithir hiffs, putting out the charachistic as soon as the bands its lighted them. Zinat had retired to the balcony soon after dinner, pretending a headache. And though her mother advised her to go to bed, she preferred, she said, to take the fresh night air. The door which she had closed behind her opened and Hulasa, the slave girl entered the room where she sat with her head held between both her hands. A sigh exapped her lips which the quick car of Hulasa caught, while she attempted to take her young mistress hand and raise it to her head

"Hulasia," said she, ' how hast thou contrived to come to me so soon?'

"Bibt "10" — replied she— 'did not make a hearty meal after Mian went out She ordered me to remove the dastan khan 200 and give the viands away to the bhangan 221 if any were "vied after we had done This gave me an opportunity to go outside, and so, having despatched my business, here I am Cher

<sup>217</sup> An earthen-cup used for an oil lamp

<sup>218</sup> Slave.

<sup>219</sup> M stress.

<sup>220</sup> Table-cloth. The Muhammadans of India spread the cloth on the even floor or on a takht or low flat setting

Sweepress who is looked upon as one of the domest c ser vants, and is entitled to all the savings from before the enters,

up, do, chott bt, "22 what can be the reason you all are so sad to day 2"

"Dont you know?" sud Zinat "Abba-mian" came in a temper today It seems his relations are worse with his father than they have been in the past They have had an open quarrel, and Mish has been insulted Ilaht "only knows what the ind of it all will be My heart is sad, for why will I see his face or hear his voice again?"

"Teré tadye jaun"s "' exclaimed Hulasia, and as she uttered the words, she passed both her hands over the bead of her young mistress, passing the down her temples, and bringing them both to her own, she pressed the palms of her hands and cracked the knuckles of her fingers against her own

\*The gurban glun meri Bi\*\*! why shoulds thon be sad? Thy faithful\*\*! Hulasu is by thy ade and she will see that your meetings are not interrupted." The person so addressed rested her head on her shoulder, and sobbed

<sup>222</sup> Young m stress, 'Ba is the abbreviated form of Bib-

<sup>2°3</sup> Father Let father master

<sup>221</sup> God.

<sup>2&#</sup>x27;s May I be sacrificed for you! Expressive of perfect devotion? The manner in which another sevils are taken by the speaker upon herself (and the express on is peculiar to the female sex only and among them also is limited to the elder n years and the old domest c) is explained in the text.

<sup>2°6</sup> The same express on as 220 salga and gurbant being

synonymous terms Vers bi my mistress.

There is a feel ng of ineradicable devotion in the heart of

the longst cated Masalman slave for his matter tyrant though he be sometimes

"Ul Bil 1209" exclaimed the slive-girl; "what is the meaning of this outburst? Ten bilden lun " cheer up, for I have a surprise in store for thee 1"

Zinat stared at her enquiringly. She resumed. "Listen, chote be cant you eateh his whistle? He is there below awaiting the signal"

A thrill of joy ran through Zmat's frame, and shook it is with an electric shock. The slave-girl histily drew out a kamand 200 from her waist, throw it nustry areas out a minima. Them has waise, throw it over the beleony, fixing the hooked end of it to a ring in the floor. Ten minutes and Parhat was by the side of his beloved. Promptly the sive-girl drow up the cord, and having whispered 'not more than fitteen minutes!' retired, leaving the lovers free to enjoy each other s company

What passed between them we can but cursorily notice

"Zinat, meri jan 231 1" said he, unlocking himself from her arms "I have come today at the risk of my future liberty, if not my life And, life even 15 not too precious to have thrown away for the pleasure of this meeting "

"O Farbat!" said she "you frighten me" And her color came and went "Your life risked, my love! how, and why? tell me all I entrent you"

"You are aware" he began 'that a feud has long subsisted between your family and mine res-

<sup>2</sup>º8 As much as to say O dear ! An express on of surprise is a very common express on among the Musalman women of Upper India

<sup>2°9</sup> Sec 22

<sup>230</sup> A kind of scaling ladder made of cor l

<sup>231</sup> Zinat my life !

pecting the owner-lip of Makhdumpur, village which my father claims as the appanage of my decased mother, while Bare Mun, <sup>22</sup> your father, advances a superior title by virtue of his long possession of the estate.

"Is not possession mine points of the law, they say, my Farhat?" She suggested timid'y

"So the jurists say, he continued—"but it is not for us to determine the rival claims Well, the quarrel over this bit of land has been going on for eleven years, my father will not surrender his claim much less is your father disposed to yield. Last year, they both went to law over the matter, but the cause was compromised, and they began to exchange friendly visits with each other?

"And this I suppose' interrupted Zinat, accounts for the hierty which you were allowed of visiting at our house. On the privilege of hearing your voice when in conversation with my father 'Doyne know that I used to linger near the parda wall's to catch the sweet accents, though amma 224 felt curious to know with it was that kept me chained so long in the yard?"

"The heautiful eaves-dropper?' exclaumed Farbrit, its sung her forehead "Dudn't I know you must be near by? And so when your father rode out, I used to engage this supditis "3" in conversation and stay as long as propriety perfinited."

<sup>23°</sup> ben or V an in reference to Z nat s father who was an elder cousin of the speaker s father

<sup>233</sup> The lead wall that screens off the entrance to the female apartments.

<sup>231</sup> Mother

<sup>23</sup>a. House guard orderlies

"Tell me, my life! what has happened in particular today?" enquired Zinat. "Abba-mian has been so morose and out of temper; and when amma took the courage to ask him what had happened to ruffle his temper, he swore a big oath at your father, and said he had tinsulted him openly. Oh, how fierce Abba mian lopked!"

"This accounts, I suppose," answered Farhat; "for the unusual hilarity of Alian 226 We were sure he had met with some rare good luck. But when he called me up to him, and said that the time was approaching when I ought to look to my weapons, as I was going soon to receive my first lesson in the practical use of them, I wondered what he was driv-

ing at ?"

"O my loved one! O the darling of my heart!" and her voice quivered as she spoke. "Farhat peyàr è /237 my dream, it seems, is going after all to be realized. It was a dreadful vision. I cannot forget how a month ago, as I lay on my bed thinking of thee, I insensibly fell into a deep sleep; but soon starting up, felt as if I lay in a pool of blood. There were white women and men struggling to get out of the pool; little children clung to the breasts of their agonised mothers; whilst thou, thou, my beloved! and thy father, and my father, with a host of men with blood-thirsty faces and swords recking in the gore of the slaughtered ones, stood on the brink of the pool, passing their swords through the bodies of those who rose above the surface trying to save themselves. Oh, the horror that siezed my frame! My blood curdled in my veins, and I woke with a shrick,

<sup>236.</sup> Referring to his father, 237. Farhat, beloved,

96

who are our present masters and lords. Their crimes are great; they have he sped insults on us; and now they are endeavouring to make us all firangis, infides like themselves, by forcing us to eat-swine's flesh. They ought to be extirpated from the land, and my father or thine should rule over this fine country of Kather. But why tremblest thou, my loved one?"

Zinat was silent; but, starting up suddenly, she siezed her lover's right arm nervously, and fixing her black lustrous eyes on his face, said emphatically: "By the soul of Fatima, the blessed ! 255 thou, my Farhat, shall not lift thy hand, this arm which I now hold in my hand, upon the harmless and innocent! Promise me this before I relax my hold." And her grasp tightened so that Farhat winced with the pain.

"How can I give a promise, plark,246 when I dont know what is going to happen in the future? Why dost thou interest thyself in the fate of the

Lufirs ?"

"Are they not All his children like us? Do they "Are they not an us consider near us? 10 they not breathe the sume off, and hope to arrive at the same dethirht as we?" said she. 21" "Then saidst truly," he rejoined; "but are they not cursed because they are given to shirk, 218 and

See ante 233 Such is the respectful language in which she 215 is spoken of.

Beloved 246 "Have we not one Father? Hath not one God created us 247. Why do we deal treacherously every man against his brother !

The great key stone upon which the arch of the Moslem's 248 faith rests He who practices thirk is a kanr The word is of Arabic or Hebrew origin It means literally to connect or interlace and therefore signifies company, society, partnership Metaphorically, it in heates polytheism or intide lity-the ascribing plurality to the Derty

because they believe not in the mission of the last Prophet,20 on whom be peace? And ought they not to be destroyed for this?!"

"Forget not," she argued; "forget not that, like us, they are 'Sahib-1-lital', '20 and that they are the numad. "I of Hazrat-Isà Ràhullâh, "22 Such the prophet never commanded thee to destroy. Suppose for a moment that thy beloved was a believer in the faith taught by the Ibn-1-llaryam, '23 wouldst thou dip the point of thy steel in the blood of her who now tooks so fondly on thee? Tell me, O tell me, my F what?" And she again rested her head on his shoulder, and sobbed.

This appeal was irresistible. "All th forbid it!" said he—"that thou be like one of them! We, the believers, are the froured of he ven; and, though Allah reigns over all, we are his special care."

"But the promise, my adored one, the promise!" demanded she, as she still pressed his arm. "Tell me, on my soul, that thou wilt hold aloof whilst the men

<sup>219</sup> Muhammad

<sup>250</sup> Lat men of the book. So the Christians or followers of Jesus are spoken of in the Quarn. That is as Muhammad received the hervally message in the Quarn, so was the Injil or Gospel sant down to Jesus containing a revealation of the Divine Will. It is needless to say that the Muhammadians bold the Christian's New Testament 12 not genuine but a spurious chitten of the original, which was brought down from he tren by Gluriel.

<sup>251</sup> Sect or followers of

<sup>252</sup> Hazrat (elsewhere explained) Jesus the Spirit of God that is the title which the followers of Muhammad give to our Lord

<sup>253</sup> The son of Mary

calling on Abbà-mian to withhold his hand for Fatima's 238 sake!"

During this recital, the girl was agitated to such a degree that the feeling of horror which she had described seemed to overpower her again, and she fell back senseless Farhat caught her up in his arms; and, greatly shaken as he was himself, chafed her temples and hands, and fanned her with his handkerchief. Slowly she opened her eyes, and sat up.

"Yā Ilāhi;" have merey!" she exclaimed. "My fuher and mother," she continued: "were both at once at my side on hearing my shriek I clung round Abbā-miān not knowing what I was doing," while I begged him to spare the hermless and the innocent. He was bewildered, and could not make to not what I was saying. 'What is the matter, Ziont?' sud he, caressing my hand. 'What has troubed thee, bett ? and the caressing my hand. 'What has troubled thee, the care while I me'. Ammà wrung her hands, while Hulasiá stood with her mouth agape. At length I recollected myself, and told them that I had had a dream On my father and mother pressing me to tell it, adding ash achla hall! I related what I had dreamt. Man stood mute and mother for a while; the

233 Fatima the daughter and only surviving child of Muhammal, who was married to Ali She was among the four perfect women spoken of by Muhammal. She is looked upon us the patron saint of all pions Muhammadan women.

239 O Gold.

240 This is an allusion to the extreme efficient practised among the orthodox Muhammadans, and which forbids even a father embracing his daughter after she has attained the age of puberty.

241 Daughter An affectionate use of the word

42 All is right Such is the rule. The dreamer will not relate his dream until this formula is pronounced by his hearer. gently disengaging my hands which were still clasped round his waist, he said : "Allah be praised! thou art my good angel, bett; thou hast saved me from a great crime. . By the tegh of Ali, ets I swear that this hand shall not be lifted up against the innocent and the harmless. So help me the Omnipotent!" The occasion passed away, and I thought no more of it until this moment, when the speech made to thee by thy father recalled it to my memory. Oh the desire of my heart, my Farhat?"

"My love! my life!"

Farhat was visibly affected by what he had heard; he was shaking from head to foot, while he still supported the trembling frame of her who was now dearer to him than she had ever been before. "What, my sweet! what wouldst thou of thy Farhat?" At longth said he; and he took up and kissed her hand

"Something tells me," said she: "that a period of great public convulsion is approaching. I have often over-heard the supalus at the gate alluding to the 'Lafirs', and saying that the time of retribution had arrived. Who these kafes may be I dont know. Thou knowest that these eyes have not yet rested upon any man's face except Mian's, and thine"24 ?

"The same I have heard too," said he, interrupting her; "and in more open terms than thon. When we speak of the kafirs, we of course mean the Firangis,

213. Tegh is the sword It is a dreadful oath with the martial Moslem. Such an oath binds him irrevocably to the pro-

211. Another reference to the rigidity with which the rule of seclusion is practised by all the high-bred Musulmans of of blood are engaged in the direful mischief; or, drive thy keen knife into this boson that would be wounded so that thy soul may be axed." And, with this she shook off his hard from her, and throwing aside the fold of her duputta<sup>234</sup>, stood with her breast barel before him.

"Thou hast conquered, my angel!" said Farhat, as he confusedly disped her in his arms, and kissed both her checks pission rely. Thou hast my promise. By the great Allah, I swear that I shrill not imbree my had in the blood of the innocent and the harmless. And now bring thy chanda sa mulhra?" near mine, and kis me.

"Hah), I adore thee! I praise thee! Merciful and Mighty, Power Supreme! thou Protector of the helpless and forlorn' exclaimed she, as leaving Farhat's arm, and lifting up her eyes which were still suffused with tears, she poured forth a heart-felt prayer for the safety of her father, and her beloved.

"Mert jun, abto hunso!" merrily broke in Farhat as she sat down. She laughed a forced laugh; for her spirit was still sad, and she said:

"O mire payare 123 I am greatly concerned at the estrangement between 4050-mun and thy father. Would to heaven, Makhdumpir were another's, and nothing came between to separate us! It was poor relief as it was to hear thy voice now and again from

<sup>254</sup> Covering The scarf with which the Indian female drapes herself

<sup>255</sup> Your moon like fact.

<sup>256</sup> My life! do laugh now by no means an uncommon expression

<sup>257.</sup> O my beloved !

distance but to meet thee, can't I expect to find that pleasure again "

- "Of a truth, my love," un-wered l'arhat; "of a truth our meetings must now be few and far between: for Mean his given a strict order to every one in his household forbidding any one to come to this house on my pretence whatever, on pain o, his displeasure So it behaves me to be very circumspect. The kind Hulasia will be our go-between as before and, if we cannot see each other, we shill visit each other by letter,"
  - 'O my heart! "graped Zinat as the door-cham shook, but she was re-assured on hearing Hulasia's

voice any in it loud whisper "Aft, 253 the time is up!"
"So quickly " and Zingt in amyzement; "we have hardly commenced to talk, when thou saidst the 15 minutes are over !'

- "Good Hulana! let me beg of thee," pleaded Farhat, ' to let us alone for a while longer; say fifteen minutes more?'
  - "Why not the whole night, chote mian ? 259 " answered Hulasia "You are so tager! Bi "co called me just now to hand over the pikdan 261 to her, and she asked where chot hi was? I told her she

<sup>258</sup> A cupbonious term which may mean anything Among the lower classes, a wife will so address her aushand and vice versa. Sometimes it betraysh famil ar relation between the speaker and the person addressed. In this place it signifies an attempt at familiarity or lanter on the part of the favoured domestic

Loung master 2.0

Her m stress B: the abbreviated form of Hibi Spittoon an in happensable article of personal furniture with 261 the pan-eating women of India

still sat upsturs with a headache Now Mian, cure her of her headache, and let her come down soon " and she retired down the staricase laughing "How can we sufficiently repay the Lind Hulana

for her good offices? Said Farhat "T not for her, I would never have been able to meet you to-day dive this to her to buy herself a set of churs \*2" And, my loved one I dont let me find you low-spirited when next we meet Better days are in store for us, I hope Will you be'in this place when I pass by to morrow evening about this hour? The signal will be heart \*2"."

"No, then I wont!' pouted she
'Will you answer to-my life! my love! tulip

face "64 I ruby lins !

youth would probably have gone on multiplying the fascinations of his mistress as with the last epithet he imprinted a kiss on her lips, when the tormenter Hulayá this time burst into the room, and, syjing "Off, main will you squeeze the life out of my young mistress?" took up the kamand and threw it over the wall for him Reliactantly, and with voices trembling with emotion, the lovers parted, he syjing,

" and the enamoured

<sup>262</sup> Hand bangles. Mayle chefly of Ive or glass No womans whose bushrud's alive is seen without them. Assorted sets of them are worn and when her husbrud id es the faith fall wife will break them in token of her widowhood and will over after allow her arms to remain hvrc.

<sup>263</sup> See aute A playful banter upon the partiality d q layed by her for the infile! Firang:

<sup>261</sup> In oriental figure

"Khudá háfiz 265, my life !" and she; "I commit thee to Khudá, my love !"200

## CHAPTER XV.

THE CONSEQUENCES OF A SNEEZE.

The Id267 morning was ushered in by clouds of dust mised by a stiff westerly wind which shroked and howled through the thick feliage of num 208, trees now loaded with white blossoms. It was a woird morning. There was stir in every Muhammadan household, who, after a long month of fasting, rendered severer and longer because of its falling during the hottest season of the year, now dressed in new white garments issued from their houses. The females made preparation for the feast within the zanáná walls, while the men proceeded in groups of tens and twenties to the Idaah for public prayers, which commenced at ten o'clock. Prayer being ended, before leaving the sacred edifice, friends and acquaintances embraced, wishing each other a happy Id : 'id mubarik ha !' 169

Among others, there were Qadar Ali Khan and his son, whose acquaintance we have already made

<sup>265, 266</sup> Roth these expressions are brientalisms. The former means it God preserver, or may God be thy preserver! These aspirations are used on the occasion of a dear one leaving

home, to go on a far journey

267 The Id-ul-fitr : see ante

<sup>269</sup> See glossary.

<sup>209</sup> May the feast be blessed to you!

in the person of 'Tarhut,' the lover of Ghulam Q4dar Khuu's lovel, daughter And there were also Abdul Ruf Khan, Mangal Khan, Ara't Khun, Nizam Alia as well as Marhur-Kurm, Qudrat Alt, Niza Alia Turib Ali, and others These all embraced each other, and advanced towards another group which had not joined them The latter consisted of Ghulam Qadar Khan, Nizam Ali Khan Rariqdad Khan, Shuhnawaz Khan, and Hoshmand Khan But these seeing the others approximage most ont of their way and went outside the building where they mountained as a dear Carlot.

ed and rode or drove flome

Several knots of men still lingered, however, concelled from public view by the graden situate across the road Conversing carnestly upon some subject which seemed to interest every one alike Qadar Ali Khin and Mrahar Kurim surrounded by their friends and adherents, were debuting a question which evidently their hal settled to dicuss on this particular morning. But Ghuhm Qadar Khan's strange conduct had disconcerted their plan "What can be the reson of this conduct?" suggestively asked Mrahar Kurim. "The old difference between yellow and him, Qadar Ali Khan—has it revived aguin?"

"I dont know what that has to do with the matter in hand?" replied Qadar Ali Khán 'He is insolent and presuming, that is all "

"I knew that day," interposed Nizhm Ali when you shot the black buck, Khan Shhab, that Ghulam Oldar Khan would play as falsa"

Qidar Khan would play us false"

"The shot which killed the buck was mine and

not Qilar Alı Khin's," struck in Mingal Khan "but as to the rights and wrongs of the matter, I

thought the question had been set at rest by the Subedar.

"I knew there would be disappointment," sigely remarked Abdul Rauf Khan. "for is I was getting ont of my house, some one succeed And I, tool as I was instead of withdrawing into the house for i while, and engiging in something clee before starting, while, and engaging in concerning ere octores thing, strided out not caring to prace and think what heavy issues were involved this day, and which might be turned this way or that by a sneeze!" \*\*

"Such a speech from you is remarkable," obsersed Mirhar Karim, addressing the last speaker. 14 remarkable I say, for you pride yourself on your knowledge of the Book Do you forget that omens are shirk 271 to the true Muslim? For my pirt, my advice is-let as send to Ghulam Qular, and invite him to join us at the appointed signal, but should he fail to do so, let him look out

"Agreed," sud sever il voices Qudrat-Ali undertook to carry the message And I would rid to the Mully-Sahab's counsel 'sud he- and suggest that somebody also go to the Lampy "12 and warn" the Subed ir-major that we rendezrous 200 yards from bundarlal's shualaria, south, opposite Dunda-bagh"

"Well spoken !" said Qadar Ah Khan, "let Turib Ali be the bearer of this messure

"Who, I's ' said Turnh Ali, with a look of blank dismay on his face "Not I, Khan Sabab, excuse me

<sup>-70</sup> ber ton XVII

<sup>371</sup> No ante.

<sup>272</sup> Camp Cantonment

\_73

A place where Stay or Sava is worshipped a building of a I yram dal shape. A Hindu temple

I must n't stay here any longer or I shall be suspected of being a participator in your plot. And, moreover, I have to go and meet, the Jant sahab who must be at the kotwali now."

"I see which way the wind blows," said Nizum Ali, "there spoke the Kamprini's Kočwal<sup>22</sup>! Why shouldn't be? he eats their sait. But as to me, I have nothing more to fear. I will volunteer to go to the sepoy lines."

"There spoke the future Kotwal!" exclaimed Qular Ali Khan, paying old Nizam Ali on his back. "Go, and success attend you!"

When the two messengers had gone, it was proposed by Mangal Khan, and carried unanimously, that the whole party should first proceed to Rasul Shah's takia, and take the formal advice of Mistan-Shih before arming them-elves. And so they all proceeded thither. When lo! what was their surprise to find Mun-Sahab shaven and cleanly dressed. sitting under his favourite ber tree. They all wished him a re-pectful 'Salam, Man Sahab!' and were still further astoni-hed at his acknowledging the salute by a shake of his head This man, usually so unkempt and extraordinary in his behaviour, appeared to be transformed unaccountably today into a person of ordinary respectable appearance and controons bearing. When, however, Ql lar Ali Khan and Mazhar Khan acquainted him with the object of their visit and desired to know if even now he would souch-afe them a clear rule of guidance, he quickly rose from his sest; his countenance changed into a

<sup>271</sup> Joint Magistrate

<sup>275</sup> Proken sareastically of the H F L C

wild frenzy, and, siezing his danda, he began at once to hammer the ber tree as before, and to shout "mar

mar-mar silon ko-mar kafir kozis 1"

As the Mian Sahab persisted in his occupation of nommelling the ber tree, and would take no further notice of them, they resolved to leave. Mazhar Karim remarked that there was no further need to wait for a more definite answer than they had already received. Abdul Rauf Khan observed that the bisharat 277 had come And now they eagerly looked out for the return of the messengers. Two hours had already passed since Qadar Ali left. Nizam Ali who was better mounted, returned, before him : he wore a tell-tale face. His mission had proved unsuccessful. He had been refused admittance to the Subedir-major, but he had met Madeh Khan Subedar who told him that his comrades were not yet ready for them. On being reminded of their solemn compact and engagement, he replied that the scheme was still inchoate, and that the final reply had not yet arrived from Delbi.

"Did you not see Maulvi Sarfaraz Ali there to

speak to?" enquired Mazhar Karim.

"O no!" answered Nizhm Ali; "but I know that he was there, closetted with Ghansham Singh."

Foiled in their expectations, the conspirators walked slowly home, not caring now for news from the other quarter. Quarat Ali met them before they reached Bahadargani.

"The faint-heart I The traitor !" exclaimed he.

grinding his teeth.

<sup>276</sup> Kill, kill 1 kill the salar 1 kill the kafirs 1 277. Message from heaven, glad tidings.

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I must n't stay here my longer or I shall be suspected of being a participator in your plot. And moreover I have to go not meet, the Jant sahab ne who must be at the kotwall now."

'I see which way the wind blows," sud Nizum Alt, "there spoke the Kampani's Kothal" ! Why shouldn't be? he eats their salt But 19 to me, I have nothing more to fear I will volunteer to go to the sepor lines '

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<sup>.&</sup>quot;I J at Maristente

<sup>273</sup> Spoken stress cally of the H Jul C

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"O no 1" answered Nizam Ali; "but I know that he was there, closetted with Ghansham Singh."

Foiled in their expectations, the conspirators walked slowly home, not caring now for news from the other quarter Quart Ali met them before they the other quarter reached Balbadargani.

"The faint-heart I The traitor!" exclaimed he,

<sup>276</sup> Kill, kill | kill the salas | kill the kafirs ! 277. Message from heaven; glad tidings.

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"What is the matter?" enquired Abdul Rauf Khin "Is the Khan ill, and cannot leave his house?"

"I wish he were ill, and worse, answered Qudrat Alı, addressing his questioner "It seems that thy fatth which is the futh of woming enerally, is shared by many so-called men What do you think, Maulw Shaha ?' now addressing Mazhar Karim "Ghulam Qadar too is suffering from the ill effects of a sneeze The dotrul! He received me very coldly, and said he had not forgotten his wounded back And when I reminded him of the solemn compact which he was about to break, and the importance of the enterprize of which he was one of the leading instigators, be sneeringly told me to be gone, as, said he, 'engagements look well on paper but to translate them into action is a very different thing'! I gave him one look of contempt, and came wway'

Disappointed and discouraged, chafing under the sorn with which their messengers had been treated by their fellow-intriguers, and apprehensive of the proceedings of Turab Ali, who had so hurriedly left them to meet the City Magistrite, fearing detection, yet resolved not to abandon the enterprize, the consurators now slunk each to his own house, out of humour with themselves at the failure of the plan which they had so sedulously formed, to significant featurity with a holocaust.

## CHAPTER XVI.

# THE REGIMENTAL ORDERLY-ROOM.

That mording in the Orderly-room of the Regiment, Subedar-major Ghansham Singh advanced to his Commanding Officer with a salute, and said; "Sir, you cannot be unaware of the rumours that are affect?"

"What runiours?" enquired Captain James. "The rumour, sir," said he; "that the badmashes 278 of the city are going to plunder the treasury tomorrow."

"The Government Treasury! Why, and wherefore?" demanded he again.

"I cannot of course tell you why, sir," answered the Subedar-major; "for I do not pretend to know the secrets of the plot which some of the city people have hatched. Such a thing has never occurred before, and it will be an eternal disgrace to the Mandru ki paltan it they are not permitted to suppress the riot with arms in their hands.".

"I hope the necessity for using them will no arive, Subedar," observed his Commander. "The Magistrate could have no information on the subject or he would have sought help of the military. dont understand why it should be tomorrow of all the days of the month?" and he looked up enquiringly at him.

"Tomorrow will be the Chinnaur La mela, sir," answered the Subedar-major.

<sup>278.</sup> Bad characters,

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"Though I fail to see any connection between the melda" and a rising of the populace," rejoined Captain James, "I nevertheless am glad you have apprized me of it You correctly apprehend the duty of the chief Native officer of your Regiment"

"Why shouldn't I, sir?" 'replied 'the Sebédarmajor, bringing his hand to the salute "Have I ' not evien of the Kampani Bah'dar's salt, and is it not my obligation to be watchful of the public weal?"

"Just so!' remarked his Communder . "And now, Subédir, what are your proposals for circum-venting the intended mischief?"

Again bringing his hand to the salute the Subé-dar-major answered "Since I am honoured by my Commander so far as to be consulted on the occasion, I would advise that the several station guards be increased, and the sentries at the Treasury doubled'

' I think that is a good proposal and I shall adopt it, Subédár," remarked his Commanding Officer "Adjutant, put it down in orders that all the station guards shall be doubled early this evening Alakh Singh Jamadár, 3rd Company, to be placed on spe-cial duty at the Treasury," added he, addressing Leutenant Key, Adjutant of the Regiment who sat opposite him on the table "And you, Subedar-major, see that these orders are carried out punctually I shall drop a line to the Magistrate '

<sup>279</sup> A fair

## CHAPTER XVII.

## THE CHIN AUR FAIR

The Chinnaur fair was held at a village of that name distant a mile or so north from cantonment Ont, milly a gathering of the Muhammadans, especially Pathans, for the purpo e of commemorating a number of their clausmen slau and buried on the spot, at had in process of time become of the character of an ordinary Indian mella, where a promisenous gathering takes place of Hindus and Muhammadans alike, where goods and commodities are bought and sold, and where the people go to see and be seen,—the daneing girls to make a parado of their blandishments and their charms and the young bratos to air their feats of horsemanship, and make a display of their choicest after. It is held annually on the bds Id, that is the day following the Id which is the second of the month of Shawwal. In the eyes of the orthodox Musalmin however it is a day of solenm commemoration for it reminds linm of the martial glories of the Pathan race

The generally-accepted account of the institution is that Chinnaur was the seat of an ancient Ahrlingdom. The runs of a great city he buried there under the billocks and mounds a round about which is the burn-leground where the first takes place. It is related that before the city of Shahphinpore was founded by Nawab Bahdur Khan in 1647 A. D. there existed an Ahir Lingdom, the capital of which was Chinnaur. The Ahirs a powerful race were a thorn in the side of the Pathans who were then gain-

ing the ascendancy, and because they could not conquer them in the open field, stratagem was used to effect the purpose

The month of Phagun 250 had arrived, in which the spring festival of Holt takes place. It is a ceasion of general murth and heense, the ruler's Chinnaur was known to indulge freely at such times in the use of liquor, blang 251 and other such intoxicating boveringes and to receive all his friends with open hospitality. It so happened that the chief of the Pathans called on him one day and expressed his desire to share in the revelry of the Holt festival, and, said he 'such is our desire to cultivate friendly intercourse with your that the Pathanis 252 will also come and play Holi with your femiles and as, placeut 152 of you. The Ahir was elited at the prospect of the alliques and assured his visitor that he would be delighted and honoured by the Pathanis visit.

<sup>280</sup> Corresponding with March April.
281 Hemp (connable satista ) of v

<sup>231</sup> Hemp (canabis satira) of v clan reacting liquor is made 28° Fem nine gender of Pathin A Putlins wife is called a

Partin, in the same way as a Mughala wife would be
M ghidan a Sands wife Saidan and a Shiekha wife
Shikkidai

<sup>233</sup> Photon from Dirigan the month of the year in which the Holi festival takes place denotes the presents made on the occasion. Such reposits are made by several month of the control of the properties of the pr

From early morning of the 1st of Chait, which is the great day of the Holi saturnalia, meana 251 after meand began to arrive at the 'Ahir stronghold, bear-ing, as was supposed, the chief Pathani and her train. The meanas were all taken and set down in the courtyard of the female apartments, when, instead of Pathanis, out jumped a select hand of sturdy Pathans, all armed to the teeth. A distressful cry was now raised. by the females, their men rushed in; but enervated by heavy potions of bhang and liquor, without arms and thin in numbers, they could not resist the furious onslaught of their enemies, who slashed right and left and soon made a heap of the slain. On the alarm being raised, the retainers of the Ahir chieftain flocked to his aid, but the Pathan swords made a perfect shappan shappa, and, though many of them fell under the vengetul arm of the Ahirs, the latter were completely overpowered and slain to the last man. The faithful who fell among the Pathans, received the honour of martyrdom (shahid), and their tombs are venerated to this day, the fatcha 285 being read over them when the Chinnant fair takes place every year.

each other playfully until they are truel of the game, being by this time wet through and through. After which also asks him for the phagus, which consists auxily of a present in money, and returns home with it to her extreme delight. Hols khilds (to play the Hols) and phagual hadingst (to ask for the phagual) are the terms used for expressing this annual approach to excessive mutual familiarity.

<sup>284.</sup> A kin l of ambulance, a dooly

<sup>\*</sup>Striking this side and that, and causing the blood to fly up at each stroke; carnage.

The first chapter of the Qurán is so called. Lit an opening.

Such is the origin which tradition assigns to the mela. The name of Ahir is held in abomination among the Pathans to this day, they will not allow an Ahir to settle down in their part of the town for the country was their so originally, and is of accountable is the soil to their growth that whenever a new family takes up its domicile among them it multiplies rapidly, and the ground becomes unusually productive under their industry

It is said that a kisan 255 while ploughing the land one day, struch at a door-frame. He digged the ground opened the shutter, and descended into the chamber, when what was his astonishment to find a large in ill fully furnished after the custom of the ancient Ahirs. Among other articles of value that met is astonished gaze, there was a gold mane 251 na gold salver at one end of the room. He was overjoyed at the possession of so much wealth and steam the manur greedily, he came out and closed the shutter after him. But his much-valued prize proved a curse to him. He field is ake and died and his whole family perished soon after the possession of the mater dul not provb proprious to him or the roce which he belenged. Lest therefore the infaction should spread farther, the surviving members of the community restored the main to the place from which it had been removed, and hid the opening, which since then his never been discovered.

The Chinnaur fair is thus one full of associations of the past. This year the assemblage was unusually

<sup>986</sup> An industrious class of agr culturists

<sup>287</sup> A coronet made of t asel or gold which the Hindu bride groom wears for the occasion.

large. Besides the usual frequenters of a mela, almost all the conspirators had made it a point to attend; as, it was proposed by Mazbur Karim to come to a clear understanding with Ghuhm Qadar Khan and the Subedure as to their conduct of the past, and how far they could be counted upon for the future.

Mangal Khan and Abdul Rauf Khan were among the first arrivals,-the latter, a heavy man, rode in a palki, while the former caracolled a fine bay countrybred to the admiration of the beholders. Ghulam Qadar Khan and Nizam Ali Khan also came riding from the opposite direction. Presently there was seen approching a palankeen 255 in which sat Qadar Ali Khan, escorted by Nizam Ali and a posse of atten-dants on foot. Their arrival seems to have been looked for: a crowd assembled round the valanteen, so much so that the bearers had to come to a stand-still not being able to proceed further. Some of the sepoys of the regiment, who apparently belonged to Qadar Ali Khan's train, attempted to make way for it, calling out bacho, bacho ! hato, hato!289 while Nizam Ali plied his cane this side and that in order to open a lane for the palankeen to pass through. Ghulam Qadar Khan and Nizam Ali Khan happening to come up at the same time, their horses were jummed in among the mob; and as Nizam Ali was swinging about his cane calling out 'make way for the Nawab's palk! 190 '! he reaklessly caught Ghu-

<sup>288</sup> A contrivance superior in build to a meand, used formerly as a conveyance of State.

<sup>280.</sup> Save yourself, save yourself! move, move! get out of the road or give way

<sup>200.</sup> Paik is the vernacular for palankeen which is a coincil word

lam Q'dar Khan's steed a stroke on his baunches The high mettled ammal unused to such treatment, reared, but his rider who had noticed the action on the part of Nizam Ali, swerved him round and Lave such a tight ent on the latter's face with his kern that he actually bellowed through pain A commotion ensued, Nirhm Ah, spurring his pony, sidvinced menneingly at Ghulum Qid ir Khan, while Nizhm Ali Khan put his hand to his sword But at this stage Mangal Khan interposed, remarking "Nizhm Ali, you are clearly in the wrong, your have got from the Nawab what you descreed for your temerity "

"Nawabl' the other retorted, 'what Nawab? who dare assert pretensions here?"

"When I speak of the 'Nawab' sir'—sharph answered Mangal Khan—"I allude of course to Ghulim Qadar Khan the hereditary Nawab of Shah-

Jahanpore " 'Hereditary turn-tail!" was the angry and con-temptuous resoluter of Nizam Ah

More stinging language like this was exchanged and would probably have been followed by blows had not Mazhar Karim arrived and thrown oil on the troubled waters. He requested the parties to draw aside from the crowd to a quieter spot, as he had an important topic to discuss with them that excuing Being a man of influence and good sound standing which derived further force from his official position they were all induced to give up the strife for the present Ghullm Qidar Khin and Nizhn Ali Khin, however, turned their horses' head, and would not

Riding wh p

go with them And when Qudrat Ali galloped his pony after them, and begged them not to make a breach in their ranks by so opp a show of resentment, Ghulam Qadar Khàn turned round and spoke to him "Better go and tell your 'Nawab' that I am a well-wisher to the cause under any circumstance, but that I disdain to be seen in the company of protenders and braggaris The time will come when he will regret this "econd open insult to my person"

#### CHAPTER XVIII

#### THE LAST CONSULTATION

Mazhar Karim and his friends went and sat down in one of the enclosures which mirk the Pathan tombs at Chinnair Abdul Rud Khan noticed the absence of Mingal Khin, when Qudrat Ali remarked "He too went slong with Ghilam Qalar, as he said he would no longer have anything to do with people who did not know the respect due to birth and "position!"

Marhar Karim observed "You see, hazrat'—addressing Qadar Ali Khan—' our party has already lost two of its principal members, and dissension has set in among us. Unless therefore we are fluck and declare ourselves openly, there is fear of the whole scheme falling through, and what will be the result? We have reason to thank the Sarkar for its supineness 1'

"Why '-said Nizam Ali-' the result will be, Sarishtedar Sahab, that Turab Ali will hand us all over to the Magritrate, and we shall get what we deserve for being unable to follow up a scheme which his been prepared with so muth care, with the Indable object of subscring the foreign government, and restoring our national sovereignty. It is all due to the pride of that purpy of a "nawah," whom I would just now have castigated for his insolence if not for your unreasonable interference

"That was just the way, answered Mazhar Karim-"to find yourself in the Faujdarl-Court" And now our only shope lies with you, Subedar Sabab' addressing Ghansham Singh who, with Zorawar Singh had just joined them

'If you all are so short-sighted," answered Ghun-sham Singh-"as to fall out on trivial pretences such is not our wont. It will take a stronger re ison for us to change our minds, which are made up to succeed or perish in the attempt Do you know the

latest move of our oppressors? "What? asked several voices

"Why we are no longer trusted' rejoined the Subedra-major, "because we refuse to bite the cartridges, the Colonel Salah to punish as for our obstancy, has ordered all the station guards to be doubled

'Why did you not tell him to his face -the k ifir I observed Surfaraz Ah, who formed one of the con-clave, 'you should have told him to his face that the treasury and all that is in it was ours

A foolish speech like that, replied Zorawar Singh-" would have caused us, for I was present

291 Court of criminal austice

when the ord r to double the guards was passed, to be arrested on the spot, and marched off at once to the regimental lock-up! do you know?"

"Then what are we to do now?" said Qidar Ali Khan in a patish toge. "Had we declared ourselve, two days ago, excrything would have been done and over on the Sunday previous, and we might have been of our focs. The ld too is gone; one side that faithless alls of ourselve pointing to the direction in which Ghulam Qadar Khanalad gone—"one side he has grown unaccountably squ'amush; while, on the other, you, Subedar Sahab, became unreasonably cold, and wouldn't come out to meet us!"

"The fault is your's, not mine," replied the Subedar-major; "had we been sure you were all ununimous and ready, we would have kept our part of the compact. As it is, you see your right hand is already out off by the secession of Ghulam Qidar Khan"

'I will answer," interposed Marhar Karim-"for the good faith of Nirám Ah Khin and his friend, the Nivåth Ghulam Qadar. They wish us well and will assist us, though the Nawah positively declines to ruse his arm against the harmless and innocut."

"You all are a set of law-abiding people, no doubt" said Zorawar Singh cynteally, "your seruples go the length of cutting down the trunk and leaving the root in the ground ""

'What is the use of prolonging this discussion?'

<sup>292</sup> Jar katun aur bel barhdun. I cut the root and cause the creeper to grow up is a common saying in Upper In lia

struck in Ghansham Singh "I have made up my mind, whether you will or not, that we finish the work on Sunday, and March oft to Dilla the following morning"

"Agreed, lot it be Sunday then I" spoke Qadar Ali Khan decisned, "Let the jihád be declared against the káns on Sanday, and may the prophet's curse be on him who withdraws or withholds his rm

### CHAPTER XIX.

## TARDY RESOLUTIONS

"The fact of the matter is, James" and Mr. Ricketts, addressing the Commindent of the Sepoy Regiment, as they both, with Mr. Jenkins, the Tehsil ar, and the Kotwal were returning from a ride through the meld, 'the truth is, things hive gone too far already. The political air has electricity in it. With the example set by Meerit, and the alarning news from other places, all of which the Tehsildar fells me are retailed and discussed openly in the bazar, it is hardly to be expected your men should remain true to their colours."

"My men will never, I hope, for the their colours, hey have been tried a dozen times over, and have never lost futh in their commander," was the observation of Cuptum Jumes a mixture of petulance and offended pride!

"What is it you told me just now?" asked Mr Richetts

THUAG

"Well," rejoined Captain James, "it is true the suggestion that the guards should be doubled came from the native officers."

"And which suggestion," remarked Mr Jenkins,— "they afterwards turned and twisted to the disparage-

ment of their officers ""

"True," answered Crptain James; "they had really the impudence to come and assure me this morning that the Sepoys had a grievance as they said that they had been prevented from atten ling the melá a privilege which had never been denied them before, because the guards had been doubled, and that my order to double the guards showed clearly that I had lost confidence in them, or that it was meant to punish them for refusing to but the cartridges'

"It is perfectly clear to me, 'observed Mr Ricketts-"that if the sepoys are in the plot which I am certain is brewing in the city, it will be all lost

with na

"Your tone is unnecessarily gloomy, Ricketts" remarked Captain Junes And aguin in an off inded tone "What is there to make you suspect my men are hatching mischief? There must be some misapprehension I am sure I have no doubt the city badmassles have been at their ear."

"It is just possible" observed Mr Jenkins—" that the report male to you, James of the intention to plunder the Treasury was perhaps an exaggerated version of some buff-conceived design, and may have been brought to your notice by some sepoys implicated in the intended mutiny"

"The report was made to me,' replied Captain Jimes—"by the Subedár major Ghansham Singh, an officer who wears three war medals on his breast, and whom I consider to be incapable of telling a filsehood"

"It is difficult,' suggested Mr Jenkins.—"to place implicit confidence on the natives at present, be they in the army or not. I hear of so many seditionmongers at work among the people, as well as in the Sepoy lines, there can no longer be a doubt of there being a general upheavil of native society'

'I wonder," said Mr Ricketts reflectively, "suppose for a moment that the 28th did mntiny, I wonder if we could count upon any of them remaining futhful to their sail 2".

"As to that," replied Captain James, "though I could still muntain that I have no fear of my Regiment mutaying, as to that I would count upon say 500, or hill of the Regiment remaining faithful to their officers. This confidence of mine is strengthened from the fact that out of that number there are about 150 Suhs' "".

'You forget James,' struck in Mr Jenkins— 'that the disaffection spreads as far as Umballa, which is in the Punjab

"I was thinking, James," remarked Mr Ricketts—
"if the extra sentry could not be taken off?"

"The order cannot be cancelled,' answered Captain James—' as it has been entered in the Order Book, but I shall take steps to remove the extra sentry temorrow or when the fair is over?'

233 S kh, properly so called is a name horne by the followers of Guru Nanak, and they all belong to the Jat ir bes But when we speak of the S khs we mean the mart al races inhab ting the Punjab generally

# CHAPTER XX

### TRRESOLUTION

We have brought down the reader to the evening of the 26th of M<sup>1</sup>y. The following and the next day were days of anxious expectation to the Christian-residents of Shahjahanpore. There were some who, like Mr Ricketts, fally impressed as they were with the gravity of the situation, yet could not tell "how far these things would go". Others there were who, like Mrs. Lavater, grown up in their Indian experiences, from which they had stored in lessons of prudence and foresight, could discern in the signs of the times the symptoms of a gathering storm which was steadily rising above the horizon, destined to envelop them all in a general catrolysm.

Mr. Ricketts had returned to duty at a period of extreme public exeitement. He had to grapple with a difficulty of the greatest magnitude. He was convinced that the ominous rumours which were brought to his ears daily by the Tehsildar and others could not be all false. He felt curtous why Rae Hurshibeach, his Revenue-Sarishtedar, "\*\* and others of his establishment, should seek a private interview with him frequently, and communicate to him all that had come to their knowledge, while Muship Kurim, his Faulari arrishtedar, was so entirely reticent. He could perceive no signs of disrespect on his pirt, the same outward deference and obedience were pud to him and his orders as before, yet there was something

<sup>291</sup> Superintendent of the revenue portion of a District Officer s establishment

simister in this very marked behaviour of the man's He was a person of respectivality from Bahruch, wore a venerable long beard, and clean shaven head (for he was a hafe); no fault had ever been found with him for the performance of his official duties, he was the very personification of a grave-looking, stud native gentlema. Mr Ricketts, nevertheless, could not but look upon him with suspicion. If a conspiracy was brewing to subvert the present order of things through native agency, he, thought he, was the man fitted to be its head. These whisperings of his consente could nevertheless find no voice, he had need to be crutious, and not provoke a cries which ther all would perhaps pass off without leaving my indebible marks behind it. Mr Ricketts revolved the pros and come of the situation in his own mind without taking any one into his confidence, and he came to the resolution to await the course of events.

There were misgivings also in the minds of the responsible military officers. Captain James, for instance, could not get over the thought that it was his Subédar-major, his most trusted native sub-litera, who had first proposed to hum to double the gaur is, and had afterwards mired the step as a gire, and which his men were inclined to fither. On the pravious day before starting for the Chinavar fur, he had some lor, the Subédàr-major, and was infortine officers and ment to the fair. This cartesiance taken by itself, had no significance. But Captain James in 1 of 1 the take in 6 putting friest together, and weighing their probable effects. It occurred to him today that Subedar-major Ghan-ban

Singh, Subédar Zoráwar Singh and others had of late been oftener absent from the lines than had been their word, or thin we compatible with the rules of discipline recognised by the Reliment. He was entrous to know what possible connection there could be between the occupations ind pleasures of the residents of the city and the men under his command. And if it was true that a conspiracy was at foot in which they were engaged commonly, he wondered whether what he had so confidently told the District Office that, in the event of a mutiny, he could count upon a large proportion of his men remaining true to their salt, was likely to prove correct or the new cartridges had been issued, and his men had refused to bite them with their teeth, but in doing so they had only done what inturily would be expected of men rigidly attached to their religious tenets. And the native officers had once and again taken the opportunity to represent once in rivitely how strongly they were opposed to the new cartridge, and how utterly subversive it would be of their caste prejudices to be made to touch them with their lips Captain James had it such times told them that he would take time to consider their objections, and which seemed to satisfy them

Such reflected he is not the conduct of those who had made up their minds to use the cartridge grievance as the occasion of severing their time honoured dependence upon the Government or of throwing off their allegiance to the Company-Bahadur which had always dealt kindly by them as with their own children. Whenever he addressed them

he called them "bdl'd log"," and he was sure he had often been spoken to as their "man-bdp "" Would men between whom and their employers there subsisted such affection its relations, would such men be found to belie the past traditions of the Regiment, and ruse the standard of revolt? Ciptain James durmissed the thought as a chimmer of his own bruin, "and dismissed it with disdun. He arrived at the conclusion that he would not anticipate but want for the issue of events.

Thus it came to pess that both the civil and militury authorities, in spite of warnings and visible manifestations of discontent, remained indecisive, and would take no step to either face the coming storm with decision and determination, or secure the means of making an obstinate defence against the enemy in some selected position. The last idea though it had been mooted once, seems never to have been entertained seriously, the authorities being unaware to the last of the extent and magnitude of the crisis.

An event occurred, however on the 29th of Mar which served to emphasize the state of feeling which prevailed among the troops.

Sepoy Pitam Singh had gone into hospital two diys before for acute bronchitis. On the third morning after his admission, while Dortor Bowling, Surgion to the Regiment, was on his rounds in the words, he was informed by the native Doctor that a dangerous creequired his immediate attention. The Doctor went

<sup>295</sup> Children A term usually applied to the cl liren of the b propean residents in In its.

<sup>296</sup> Mother-father a term often applied by the servile Indian to his Furopean superior

and sat down on the patient's cot, and, after examing hun called for a bottle of medicine which he said must be given him at onice. When the bottle was brought it was found to be so tightly corked that the Doctor had to apply his teeth to pull out the stopper. When, however, the medicine was brought to Pitam Singli, he refused to take it. Weak as he was, he sat up on his bed and declared that he had been polluted by the touch of the medicine that an attempt had been made to take his caste, and he called to the other patients to bear testimony that the Doctor Sahab had touched the medicine with his his before giving it to him.

Every one present was dumb-founded the native servants and the out-door patients of the Regiment all flocked round Pitam Singh's bed, who affirmed that he had been made blusht " by the touch of the medicine and could not be purified without the preceribe! praiself 1 298 The Doctor found himself not only in an uncomfortable but an insecure position, he felt afraid of leing mobbed and wrote off a hurried note to Captain Sneyd Commanding the Brd Company, to which Pitam Singh belonged to send to him at once sepoy Ram Narain who was known to be a high brahmin and well versed in the mysteries of the Hudu faith, to come and help him out of his difficulty This note was sent off by an express in the person of sepoy Hanmant Si'sh who during his passage to the lines told every one he met that an open attempt had been made by the Doctor Sal ab to take Pitam Singh's caste There was hurry and ex-

<sup>29</sup> Sans Polluted 293 A purifying atonement

citement all over the Regiment. The men rushed out of their huts in the direction of the hospital the Musalman separa called out. 'din, din,' while the Hindus declared to each other excitedly 'Haré Ram 1 blasht kan dind !' ""

When at length the Doctor's note reached Captain, Sneyd who was then in attendance on the Commanding Officer at the Orderly Room, that gentleman ran in breathless haste to the lines in search of sepoy Ram Naram He found him taking his buth at the well (it was past 9 a m), and catching hold of him by his arm requested him to accompany him to the hospital Ram Narain protested he had no need to go into hospital as he was in the best of health, and tried to disengage his arm But his Company Commander would not let go his hold, and with a'd your eyes', ordered him to do as he was told both at length arrived by the bed side of the patient the crowd however continued to press against the door, and would pay no heed to Captun Sneyd s order for them to keep the entrance clear Rum Nuram being informed of what was expected of him took the bottle of medicine from Dr Bowling's hand and as the very first step to his method of curing the present evil, dashed it to the ground shivering it into He next put atoms Dr Bowling was shocked his just or shered string over his ear called for Ging's water which was at hand sprinkled some of it on the prinent called on 'Sri Bh watte four times turning his fice each time to the four cirdinal points muttering a muntrá as he did so and finally pronounced the evil had been exercised

<sup>299</sup> O Ram! he has pollute 1 me !

After Captain Sneyd and Dr. Bowling had gone way, the crowd still blocked the doors of the buildig. Pitam Singh was so exhausted by his efforts excite sympathy that he lay almost breathless this bed. It was now Ram-Narain pandit's turn expatiate on the errongs he had sustained that orning. He informed his audience that he had en dragged by the Captain Sáhab while engaged in ie solemn occupation of performing his ablutions; 200 nat while in that state, the Sahab had actually rought his fingers in contact with his skin whereby . a had been polluted; and, that if a prakshit was accessary to restore Pitam Singh to caste, one of a enliarly deep character was required to vindicate ie sanctity of the Brahman casto which had been isulted in his person : the most forward pandit in to Regiment. His hearers were fully in accord ith these sentiments, and, interlarding their speeches ith " He Bhagwan ! He Sri Bhagicat ! 301 declared at the Kampani-Bahadur's designs were now comg to the surface. "Ab dharam kahan saha?" said oy 1 "chalo bhaiá bhalle hne gui abto !" 309

They were in this inflammator; mood when the fficer Commanding arrived, on the report taken to m by Captain Sneyd of what he had seen and ard. He brought Dr. Bowling with him, who asred the men present that in trying to apen the title in the way he did, he had no intention of

The morning bath at the well or running stream has a sacred obligation with the Hindu He mutters his prayers while bathing

H. O Bhagwan! O Bhagwat! Both names of Vishma

Where is religion now? Come brethren, this reaches the climax!

wounding the religious susceptibilities of his patient, who had misrepresented the matter in the wild speech which he had made to them; but that nevertheless he was very sory for what had occurred. "Now, bable loo!" put in Captain James "I hope you will accept the Doctor Sahab's explunation and think no more of the matter Go every one of you to his hut, and let me not hear the subject mentioned again."

As Captain James and Dr Bowling drove off from the Hospital, some one shoated out "What have you done for the prdishet?" Another answered. "It will be paid two days hence!" A shoe was flung after them from amidst the crowd, and several of them spat on the ground <sup>22</sup> These incidents, however, were unnoticed by Captain James, who apprrently thought no more of the matter after that moment.

# CHAPTER XXI

RUSSELL'S HOUSE

SCENE—JOINT MAGISTRATE S COURT, SHAHJAHANPORE ACCUSED IN THE DOCK

Magistrate—(Addressing the prisoner) "Now, say truly who fired Russell-bahab's bungalow?"

Prisoner - "What a funny question! What do I

Magistrate:--"Then tell me was it you who set fire to Redman-Sahab's bungalow?"

Prisoner: - "Who says Redman Sahab's bungalow has been fired?"

Magistrate: "Not the bungalow in which he lives, but the one owned by him in kampu?"

Prisoner:— May-be. Sahab, I want to know why I have been arrested and treated like a felon by the bin quidates? Did any one see me fire either of the bungalows?

There was considerable excitement that day, the 30th of May 1857, in the kichelri. 20 A bungalow in which a Licutenant Russell once lived before had been fired during the preceding night, as well as another owned by Mr. Redman, both situated in the Cantonment. The inmates had had time to escape but a good deal of their property was destroyed. No one saw the deed being committed, as the perpetrators went to work after midnight, that is, after the moon had set. Thus when the alarm of "fire!" was raised by the servants and others residing in the neighbourhood, though a couple of men were seen running away across the Parade-ground, and from the direction which they took were presumed to belong to the city, the real mischief-makers could not be discovered.

Suspicion, however, was directed to Azzu-Khan, whom we have once before known to have been suspected of arson; and for want of a more eligible subject, the Kotwal arrested him under the orders

<sup>304</sup> Office

of the Joint Magistrite, and placed him for trial before that other

Great was the excitement therefore when he was brought up. For Azza Khu was a spersonge of no me in importance in the city. He was a braggerl, a bully, and a despera lo. With an ifon-slot stiff of ponderous weight he used to go about in the brara prepared for any exploit which required plack and during for the execution of it. He disduned to have an associate in his crimes. The Authorities knew his character and had more than once run lim in and on the present of existent to the another the considered convenient to bring him to trial, and convict him of the offence of firing the bung lows.

But Azzu khan knew the ways of the Cont's, he well understood by this what was the project cour of for him to pursue when he was accused of an offence which could not be brought home to him by direct evidence. He challenged the Kotwâl to produce his witnesses. One or two were examined, who however, could say no more than that the did perceive two shadowy forms retiring in the distance from the side of the bungilows but were not able to identify them. The case bird therefore to be adjourned for further evidence and the prisoner was remanded to custody. When being removed from the Contr. Azzu Khán made the Joint Majistrate a low contemptions saldm remarking. My witnesses will be produced to-uporrow, whether you will take them or no

### CHAPTER XXII

#### THE PAPANO REFORE THE STORM

The flame of the Jurning bungalows had fuled to rouse up the Officers to a sense of the seriousness of the position at had failed signally to bring them . to a consciou ness of the near ipproach of the catastrophe, which surely was nearer than ever before It had cast its shadow already across their path a shadow the significance of which they, however, preferred to ignore What was presing in the minds of the chief officers of the District it is impossible to determine, there was a vigue fear no doubt of some-thing coming which nevertheless would leave them scathless They neither showed by their conduct or behaviour distrust of the natives, nor did they move hand or foot to provide against possible evil The civil officers went to Luchehit and the military officers to their daily round of regimental duty, as usual And they all met daily in the stereotyped fushion at some central place in the evening, which presed away in cating and drinking, in light chit-chat, in playing and dancing There was nothing to show they knew that the edge of the volcano had been reached, and that a trembling of the ground might rudely tilt them at any moment into the crater which had opened its month

This, the thirheth of Min, was passed as usual They all met at Dr Bowling's Mrs Bowling did the honours of the evening While Lieutenauts Rutherford and Scott ang a duett, Miss Scott, the litter ssister, kept the accompaniment on her guitar and afterwards gave "Shades of Evening" herself in her rich, mellifluous voice Cuptains Lysaght and Sneyd, Lieutenants Key and Pill sat down to a rubber of whist, while Mr Richetts, Mc Jenkins and Captain James discussed the news of the day over a peg of Exshaws No 1 Young Smith, the Assistant Collector, lay sick at home, while Lieutenant Robertson was orderly officer for the day Captain Salmon had one of his crotchets, and did not leave his house at all this evening The rest of the young men, namely-Ensigns Spiers, Johnston and cott, including Dr Bowling, attended to the ladies Mr. Lysa, ht, Mrs Key, Mrs Howling, and Mrs and Mrs Scott Mrs Bowling's child, little Effie, flitted about here and there like a bright little fury playing hide and seek with the Pailri, the Revd W MacCullim

The reader will thus perceive that as in the days of Norh people went about doing this and doing that, according to their usual wont, so did the good people of Shahjahanpore,-I mean those to whose care the destinies of the district were committed during the good old days of the Company's rulemeet this evening like any other evening of their life, to sing, and to laugh and to play, and separate for the night.

We will now take a peep into the humbler dwell ing of Mr Lavater Recosing under the shidow of old umbrageous, thinnibes trees which formed a grove before it, the little bang ilow of the Lavaters was the very emblem of peace, order and the domestic affections Mr Lavater had just then returned from office, and after a wash had sat down on the

<sup>305</sup> See glowary

little terrace to the north of his house sipping his per of XX Rum. He was soon joined by his wife whose first enquiry was, what had been done to the incending its 3

"Nothing yet, my dear," he replied, "that scoundrel of an Azzu has again been caught but he denies all knowledge of the net. I heard him peering at Jenkins as the latter drove off, "Wait, sale, "se we'll, see who will ride the high horse here tomorrow."

"Azzu is known to be a desperate man,' remarked his wife, "but I dont think it was he who fired Redman's boase What could be gain by the act? I have heard a good deal of what is going to happen tomorrow, has Mr Ricketts told you anything?"

"I did go up and ask him," he replied "At first he wanted to know what were my grounds for thinking there would be a mutiny, and, when I told him that the world rang with the rumour, after a pause he said 'Well Mir Laviter, there is no understanding what all this back gap\*" means There is no cause to be alarmed, however, rest assured I will inform you should there be any datager. With this answer I had of course to rest satisfied '

"A great deal of what we hear, rejoined Mrs Lavator—" is no doubt gup, but at the present time it is extremely important to note everything one sees and hears"

And I have no doubt Mr Ricketts does that,' observed Mr Lavater

'And I " said his wife-' have doubts that he does!

<sup>306</sup> Wife a brother an insult and a term of reproach 307 Remour idle talk

What his ho done since the maliks give him wirning? What has he done to apprehend the actual incondurine? He mere by goes a fellow brought to trid because he hippens to have a bad name, and because the houses tho housel to make a scope goat of him All his conduct shows the man's mind's unhinged he is irresolute, he does not know what to do?

"What can be do my dear?" suggested Mr Lavater "If evil is to come, he cannot prevent it,

"True, no one can oppose the workings of the Almights," rejouned his wife, "yet the Authorities can and should have done semething to provide a place of shelter for the helple s women and children. This would not show district, on the contrary, it would be evidence of prevision. But his wife is I suppose effe so what does he care for others?"

"My darling you are too severe," again suggest-

ed Mr Lusater

"Thue reason to be husband" and she "Why are warnings discredited? Why have they become wilfully blind? Instead of keeping close in their hours or entremcling them elses in some scener epot like Mehndi-ki-Kibth, or the School for instance there they are laughing and griggling men dancing attendance on women and women cracking jokewith men A while ago some of them drove away from Bowlings."

If Rice etts know anything could be done to mend matters, he would I am sure do it.' ob erved

mend matters

"I doubt much if he will do anything at all," resumed his wife, "he leaves things to take care of themselves. This is the way with them all. Did you read about the Cashmerran gut, Sophie at

Meerut? She was the kept mistress, it seems, of one Doctor Smith. She heard from a sepoy, an old paramour of her's, that the troops would nutiny and massacre the Europeans, and she told it all to the Doctor; but the latter pool-pooled it! He was one of the first to be kilfed. Why his race is so self-confident arrogant, and conceited, is a problem. I greatly fear the fate of the disbelieving Doctor awaits then all, and we of course will be involved in the same disaster!"

Mr. Lavater thought his wife bad the spirit of a Cassandra, and would fain have diverted her attention from a subject upon which she seems to have made up her mind to talk this examing. She resum-

ed where she had left off :

"No, I cannot qualify my opinion of the sceming indifference of the Authorities. Even a servant-girl is not too in-significant a body to take warning from. Only yesterday Lido was telling me that she heard at the Chann ur fair the sepoys had made up their minds to bre it out to-morion. And Champá—surely, you will believe Chimpá, dear—assured, mothat as the native boys passed out house when the fur was over, they brandshed the switches with which they had armed themselves, anying as they did so: 'this way we'll kill the Láfars'.' Now if these hitle things have no significance, what has, I should like to know?''

"What you have told me sounds marvellous," observed Mr. Lavater, "I wonder what it all means!" Not seeming to heed her husband's remark, Mrs Lavater went on "What does Mr. Rucketts know

or the other officers? Are they in touch with native society? Have they any knowledge of its under-

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currents? There sits your Magistrate Sahib to be sure, with his legs cocked on the table, expecting every one th approaches him to make him a humber bessance, and to lick the dust off his feet.

All very well so long as things are going smoothly; but is this the time to put on mock-urs—for clean-faced striplings, hirdly weamed from their mother's apronstrings, to treat contemptionally the signs of the times, sitting at the helm of an Empire? Who is there that will go and inform Assist int Sahib that the city is going to mutiny to morrow and be called a 'bloody lool' for his pains? Have these men established any system of intelligence or e-pionage upon which they can rely? Yes, the Kotwal, the upon which they can reif r res, the howal, the fathless fellow who once very morning goes and reports 'all's well' and during 23, out of the 24 hours takes things at his ease, and truckles with those whose behests he will obey to morrow What is there to prevent the fomenters and leaders of this rebellion to receive and communicate news from and to distant stations? At such a time a sagacious and vigorous ruler would intercept all letters, and see for himself whether any of them contained inflammatory or dangerous writing But instead of that, what do we see? The Post Office is the channel of free. constant and uncheci ed intercourse between the disaffected of Meerut and Umballa, and other parts of the country "

And in this strain she would probably have gone on for another hour, for she could foresee in spirit what mighty greef was in store for her. Like a bird shirt up in a eage, she flapped her wings, seeking a door of escape but could find none. Her soliloquy was interrupted by the arrival of her young daughter.

who came running up to her pup: to announce that dinner was on table. It was a very quiet dinner, no one hardly spoke. When it was over, Mr. Lavater, as was his wont, went quietly to bed, and his family retired after him at 9 o'clock.

#### CHAPTER AXIII.

#### PRESAGES.

After a deep sleep of four hours, Mrs. Invater woke suddenly, and called out to her husband: he was awake.

"I thought I heard a mournful dirge, and I started from sleep," said she. "Champa!" addressing the house-maid—"go and see outside who calls?"

Chumpá went out, and returned. "There is sáen 308 outside, Mem Sahah; rát bolt hae": 309 a thing which it had never been known to do before! At the same time there was a disturbance in the tops of the high thinni trees, the rooks cawed and flew about in circles; the big horned owl which had of late been observed to sit and hoot in the dead of the night on the pipal 310 near Sundarlal's shivela, uttered his hoarse "boom, boom!" and was answered by his mate from the next khinni tree in a voice which resembled the moan of a baby in pain. The jackals howled persistently; and this at one o'clock, while

<sup>202</sup> Dand silence, the whisper before the storm 300

The might is speaking, by the voices of the night. 410 5 r glossity

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the sound of mar, mar rose at intervals from the midst of Rasul-Shih's tikin 311

It was a word night

Mrs Liviter rose and sat up on her bed, and extending her right hand begin to feel for her foot-She with Irow her hand with a jerk as if she had been stung, and putting it up against the light which burnt dimly in the next room began to examine it

Her husband felt curious at the meaning of this action

"What is it, darling, what are you looking for ? Have you not slopt?"

"Yes, I have," she replied "O husband!" she resumed "What a horrible dream I have hal! I dreamt that my foot was cut and bleeding, and I started up to see what was the matter"

"I too was to a deep sleep," rejoined Mr Lavater. "I dreamt that a ludder was set up to heaven, and an appearance like that of a man ascended and descended from it He was clothed in a white flowing garment which descended to his feet, and he logged at me with in ineffably bland countenance A thought struck me that it was the Saviour I immediately fell down and worshipped Him, and began to pray It is strange that I and you shoul! both have had a dream at the same time! Whit can all this mean? I have never had such a dream before '

"O husband! exclaimed Mrs Lavater 'I am all in a tremor Gloomy anticipitions have seiz O Saviour, help us! Endre us

<sup>311</sup> See App XVIII

with strength sufficient to meet the future, and, whatever may be in store for us, give us grace to say 'Thy will be done' The last sentences she uttered with her hands folded before her, while her husband prayed in spirit

After a ten moments' prose, she seemed to grow calmer, a heavenly serenity settled on their minds.

ealmer, a herventy serious extend on their lands, and they began to converse more freely.

"Sure I am," she said, "to-morrow will be a heavy day for us all Nature addresses us in language which cannot be misunderstood. Do you hear the persistent hooting of that owl? And I have observed how irregularly the jackals have been howling of late Does all this signify nothing? These are not the common voices of the night; there is a disturbince up in the air among the voiceless denizens of the trees which shall soon strike down to the earth '

Her husband was silent

She continued "The situation is brimming over with uncertainty and excitement. The period is one full of prognostics Not to speak of the comet, a phenomenon the appearance of which at this particular epoch can perhaps be traced to natural causes, what do you say to the sheet of blood seen at Agra. a meagre account of which the Moff gave the other day? To what causes are we to attribute that appearance? Does it not betoken that seas of human bloo I will flow not ere long?"

Her husband was still silent. She proceeded "To be sure, servants are great story tellers hear what they said when they returned from the Chinnaur fair At a gathering of the sepoys which contained also some of their native officers one of them said that a grant shade had been seen at Benares studing in the dead of the night between he aven and carth, with his sword drawn in the act to strike. The writer assured his friend that the apparation had been seen by several persons for three or four nights together, suspended in the air as it were over the thicket part of the city.

"One of those present, hearing this relation, said that he too hid received a letter which stated that at Sisana Ghàt, Ciwipiore, a European had been seen at might having on a till hat and a long cost. Suddenly his head seemed to rise from his shoulders, expanding in size as it rose. This sight was witnessed by several men of the 36th Bengril Native Infantry stationed there and it so terrified them that they fell down senseless; but when they came to, the vision had disappeared.

"The same vision was seen by another sepoy of the 36th now on leave at Benares. He was standing at night in his courty and, when he thought the door of his house was kicked open from within, and the same gentleman of the bell-topper hat and long cost stalked ont of the house, crossing the yard where he

stood

"These are all stories in one sense no doubt, yet it is curious that the natives should regale them to each other at this particular juncture, and still more strange that they should connect them with Europeans

"Ah me! The Lord only knows what is to befull

us"

"I quite agree with you, my dear," at length
spoke Mr Laviter "I agree with you that these
are extraordinary stories and the voices of the night

are also very peculiar and strange. Yet aimed in much that is apt to produce terror, I field as if the look of my Saviour had infee directly again in me and if I die, I shall die content, fully convinced that He will contour to protect you all more effectually than my human aim cin do, 'yea, though I walk through the valley of the shadow of death I shall fear no exil, for Thou shall be with me, Thy rod and Thy staff they comfort me'".

Mr Lavater grew quiet, and after this fell rele-pfor it wis now between 3 and 4 in the morning. Mrs. Lavater fetched a deep sigh, being impressed visibly with her husbands spirit of resignation. And meditating over the future, she too fell into a doze, and wis soon releep.

#### CHAPTER XXIV

#### THE CHOST

A night of restlerances and fewerish anxiety was passed by another man in the same station of Shrhipahanpore, this thirtieth of May Leaving Dr Bowling's house at 8 F x where he had enderworred to drown his he my crees for a while in repeated pegs of Fxshaw Mr Rucketts drove home in his buggy, and on alighting went strught to his bedyroom His berer followed him and offered to undress him, but he ordered him out offered to undress him, but he ordered him out and cilled out to his jamadar <sup>137</sup> When the latter appeared, he told him to but the four orderhes be on the alert through

<sup>31</sup>º Head-orderly or head messenger

the night, and to be himself ready to answer to his call The jamadar salimed and went out, and did as he had been told .Mr Ricketts felt his pocket,, and walked up and down in his hall As he heard 9 strike, he entered his bed room and lay, down not in tending to sleep however. He felt fatigued and somewhat exhausted The day had been one of great worry The Kotwal had been to him a second timequite an unusual thing-and had reported that when Azzu left the Joint Magistrate's Court, fettered and manacled as he was, he was surrounded by large number of his sympathizing friends, some of whom made an attempt to tear away his fetters

'Who ordered fetters to be put on him?" demunded Mr Ricketts

' It was no one's order, sar," replied the Kotwal. only as he is such a de-perate chiracter, I thought it better to have him well secured until he was locked up again in the havalat ' 213

"Then you did a very unliwful thing, I can tell you "

The Kotwal proceeded

"A number of those whose names you already know, ar, gathered round him and there were some sepoys also in the crowd One of these went up and said to him in a loud whisper 'Wait but a few hours more, and you will be a free man again ' '

'Why did you allow this demonstration?' again

demanded Mr Ricketts

"Sir, I could not have prevented it, as the myet b-

<sup>313</sup> The Magistrate's lock up f e valler trial prisoners is so called

guard<sup>31</sup> whom I ordered to disperse the crowd, only laughed at me, and would not obey my orders" So, reflected Mr. Ricketts, as he lay in bed,

So," reflected Mrs Hicketts, as he lay in bed, "here was an open manufe tition" of sympathy for a sillinn who of 4ll others is the likeliest one to have fired the bungalow." The Xotwal in whom I have trusted so long, is either powerless to enforce law and order or, what is more likely, he has been hoodwinking me all this while when distill cition is evidently prevailing overywhere, and his been expoling me with his stereotyped story of 'all well! This secundrel has too oily a tongue. I shall trust him no longer To-morrow I must begin looking into things more closely my self."

Thus mumbling and talking to himself balf audibly, he dozed off and was heard snoring by the juriadar and peon on duty outside. But starting up when it struck 11, he got up all at once and ordered his favourite mare. "Bardwan" to be siddled, and brought up to the house. Meanwhile he began to undress, but when the mare was announced, he told the jamadar petitelity that he did not want her, and ordered her to be un addied at once. He again laid down but could get no sleep. Again he ro e up, and, after walking up and down the room began to pull up his boots. He put on a thilare-cat, and carefully put away a brace of pictols into his side-poeleds. Then he called for his mare and, while she was being saddled he preed up and down the room occasionally halting in a reflective attitude, and wiping the perspiration from his face. When however the mare was announced be ordered her to be again unsuddled. He now throw himself heavily into an essy chur

<sup>314</sup> See Glossary

which stood near the bay window rested his head o his arms and b gan to sob, exclaiming now an agum "O darling 1 I wish 3 in were in at h) to wi ness the mistry of Jour writched hus and? Ther was a pure, he raised his head from his arms stoo up, and looked out at the open sty which was clou lies and clear "Oh!" he excluded again "Oh! you are safe and that is consolution enough. Again be begin to pice briskly up and down the room. He sal down this time in an arm-chair near the toilette-table and called out to has ame for to order up 'Bardwan He next proceeded to draw out the pistols from his pockets. Then he opened his wife's wardrobe, and took out from it two jewel-cases One of these contamed his wife's trinkets, and the other belonged to Mrs Johnston, an intimate friend of hers He opened both these cuses and took out their contents, an I after making convenient packets of them, he put thom away in his pockets. The horse being announced—it was past 2 a. n.—he replaced the pistols in his side-pockets, rose from the chur. piced up and down, and tiking up a rifle from its st in I went into his office-room When lo I to his horror he found already occupied the chair on which he hal intended to sit down and write A stalk irt form enveloped from head to foot in a dirk clock started up from the chair abruptly is he entered the room and, freing about looked him full in the fice Mr Ricketts legs tottered I encath him, his lips were glacd together, and his tongue stack to the roof of his mouth He clutched nervously at the door, and the rifle fell from his hand. The apparation turned right about and stilked with measured steps out of the room through the hall and desappeared The

ne orderlies rose from sleep expecting to see the sahib ome out every moment, and wondering what all this range behaviour of his could mean. They werb still more amazed when all of a suden they heard his voice from within. He had hanged his mind again; he ordered the horse to be asaddled and, going into the bed-room, began to unress. He felt his legs heavy under him; be looked ito the mirror and felt an unknown dread creep over im. He immediately covered the glass as if frightend at his own reflection, and sank down on the casy hair. By and bye he restored the trinkets to the swel-cases from which he had taken them, and, placng the pistols under his pillow, turned into bed. The rderlies could hear his audible whisper as, with ands folded over his chest, he prayed or seemed to

END OF PART I.

ray for strength from Above.

# MARIAM

PART II. PASSING UNDER THE ROD . ---

#### CHAPTER XXV.

#### THE LAST BUT VAIN APPEAL

Sunday the thrty-first of May 1857 dawned and clear The Church-goers rose bettmes, and dressed for the morning service, which began at half past six o'clock. An unusually large attendance was expected today, because it was a Communion Sund y In the olden days the Holy Sacrament used to be celebrated only once a month—on the first or last Sanday of the month. Mr Lavater samily was astir from early morning. Mir Lavater was a regular attendant of Church, but his wife had begged him not to go this Sunday. So he was going through his toilet feisurely, when a native rode up to the house, and, dismount-

"Well Mahtab Khan, what has brought you so early today?" interrogated Mr Lavater

ing, walked at once into his dressing-room

"Såhab, I have come agun to repeat to you my offer of protection," replied he "Remember this is positively the last time I shall not come agan for today the mutuny will breal out and God knows who will survivor I. I have brought an and and paydma for you doff your clothes at once and put on these, and come with me You will find a safe refuge in my house."

"And what is to become of my wife and child, and the other members of my family?"

"Let them all come with me, there is room for all'

. The idea of the fellow having my wife and child in his power! Never, as long as Robert Lay iter is alive! I shall never made over my dear ones to the keoring of a Muhammadan 'All this was mumbled in an under-t fac

"No, thank you," said he "Mahtab Khan, it is very kind of you to show so much devotion to me, but I really dont think we shall need to hide our-

solves"

"For the last time let me beg of you, Salub," nrged Mahtab Khán, "come ere it be too late Even now the agents of destruction are preparing for the attack, and you will soon have to fly "

Mr Lavater was somewhat annoyed at the man's persistency, he heard his daughter a footsteps approa-

ching his room, and so he bowed him out

"My dear papa!" burst in Miss Lavater "How is it you are not dressed? It is getting late for Church

"My child we had better not go today Mother thinks it is safer to stay at home"

"No, no papa dear 1" pouted she You must really go with me See I have worn my new frock and I must show myself in Church before I can go out with it to friends

Mr Lavater was himself wanting to go and he loved his daughter tenderly, and was willing at all times to humour her as far as he could But not being able to give a satisfactory tie to his neck-cloth, he went up to his wife who sat out on the terrace. and asked her to knot it for him

"But what for my dear ? ' Queried Mrs Lavator, as she stood up to do the I not for him "You surely are not dressing for Church? I particularly asked you to remain home today?" She stared curiously at his neck, and drew back a step

"And so you dut, dear," he replied, "but our little daughter will have me go, as you see she has

warn a new freek '

"My darling child?" sho began addressing her daughter But the young lady become naughty; she put on a stiff-neck air, stroked her mother's face, and then clung on to her father, as much as to say." "Go I shill?"

"My dear," stud Mr Lavater smiling, "you did not time go last Sunday because you thought there would be trouble. Then the people talked of a rising on the Id, and today again that hur-brained fellow, Mahtib Khán, has just been to me, entreiting me to change my dress, and go along with him with my wife and daughter 1"

"Take his advice, I say, and let us flee;" and she stared anxiously at his face "I have a strange feeling on me this morning, could you not alter

your mind, and not go to Church at all?"

"What peculiar notions have siezed your mind, dear!' he replied 'Of course if you dont positively wish me to go, I wont But really I see no cause"

So he went into his room, put on his coat and list, and came out with his thick walking-came. He left by the east gate of his compound which led straight to the Church Mrs. Lavator stood gazing at the returns forms of her husband and daughter, until they both disappeared under the tall leaft teaks of Buler's compound. Then she returned to the terrace, and sat down in the seat she had occupied before "Ah. my stars!" she suped "What does that red

circle round his neck mean? It was never there before !"

She turned about and noticed a native Hindu standing with some papers in his hand, before her husband's roojn. It was Lala Ramjimal, English writer to the Jail. He made her a low salam. "What has brought you today, Lala?" she enquired.

"I came," said he—"to get a statement written by Sahib. He told me to wait, and that he would soon be back from Church. Alı, Mêm Sahab! why did you let Sahab and Baba gq? The city is in a ferment this morning."

#### CHAPTER XXVI.

#### THE STATION-CHURCH.

The sun rose with unusual splendour. Six o'clock i Presently the Church-bell began to toll, and Churchgoers were seen wending towards the house of prayer,—some in conveyances, others ou foot.

The little Station-church of Shahjahānpore, dedicated to St. Mary, is situated on the southern boundary of the cantonment, in an ancient mango-grove known as Dúndé-bagh. It has three entrances,—one to the south, overlooking the large compound known as Buller's, with a small portice to it; another to the west, below the steeple; and the vestry-loor opening to the north. There is no other opening to the north except windows. A narrow staircase eads up to the steeple from outside the west face of he building. To the east there used to be at the

time of which we are writing, open fields sloping down to the river cultivited with the melon. To the west there was an 'open plan bounded by the civil part of the station, while the parade-ground stretched away to the north until tile barracks of the native troops were recided. The bungalows scattered about on the sides of the parade-ground, were those occupied by the regimental officers, except Captains. Lysaght and Sneyd who resided in the Mess, which was located in the large bungalow known as Buller.

The above description of the Church in its relation to the adjacent country was necessary in order to comprehend the events which we are about to intract. We have now reached a prit of our history which can best be related by an eye-wire We shall therefore let Miss Lavater speak herself of whit she saw and went through since the time she left home with her father, and trapped along by his side, while they both walked with light hearts and happy faces to Church, for a yet Mr Lavater hadn't the remostes conception of what his experience, were going to be that dry We have seen how up to the last, he had been extrestly pressed to seek escape by flight, but had spurned the proposal with indignation

## CHAPTER AXVII

## ARES LALATER S NARRATIVE

## (The thirty-first of May)

Myself and my dear father laid searcily left the house, when several sepoys of the Regiment crossed the road, going for their morning bath to the river. They looked so strange and fierce as they cast malicious glances at us that I pressed close to my dear father sude and drew his attention to them. "See, paps how fierce they look!" Their appearance did not strike him particularly, however, as the sepoys usually passed that way of a morning in order to perform their ablutions at the Khannaut, and father used I suppose to cross them frequently on his way to office which was close by, and, moreover, could be seen from our house

We entered the Church, as was our custom, from the portice and took our sents in the pew which we had always occupied namely, the last pew to the right as you enter the Church from the south. There were a number of people already arrived. I did not notice them pirticularly as every one seemed to be absorbed in devotion. We knelt down for the 'Confession' und were just in the middle of it, when on a sudden a tunult rose from outside as of many persons yelling and thretteining, as the sound advanced in our direction. Every one got up from his knees, some of us stood up others sat down. Father came out of the pew and went and stood at the door, I

followed after him There now appeared to our view six or seven stalwart men They were muffled up to their noses, and wore tight dhofts' as if equipped for the gymnasium They held naked swords in their right hands, and targets in their left [With heated blood and excited passions of the sight of us two, they at once commenced an onslaught One of them word catching one of the side-posts of the door, and burying itself in the wood My father was resting his left hand on the door, so when this first blow was struck, I rushed out of the door passing under his arm which formed a kind of an arch for me, and a secaped

A second and a third cut were made at my father by the other's both of which caught him on the right of his face My father now seczed the werpon of one of his assulants, and with such a firm grip that no distance of the cut off two digits of his right land. These were all the outs he received, but though he did not fall immediately, his wounds bled profusely. All this while I stood looking on from the portice I was quite bewildered I asked my dear father what had happened for him to bleed so the father what had happened for him to bleed so dear the what had happened for him to bleed so dear the what had happened for him to bleed so dear the what had happened for him to bleed so dear the what had happened for him to bleed so dear the what had happened for him to bleed so dear the what had happened for him to bleed so dear the control of the sound of the sound had had a so the had been to go home I held who had had and endeavoured to lead him. We came out a short distance from the portice, but the bleeding became so profuse that he began to teel faint and

<sup>1</sup> Lo n-cloth tights

said to me "I can't walk, my dear; take me back to Ohurch" We retraced the few steps which we had taken, and re-entered the Church. He sat down on the ground re-ting his back against the wall near to our pew "

I must leave my Ather hero awhile, and lead the reader through the other events which occurred simultaneously. The armed men made one, and only one, rush through the Church, and finally went off through the vestry-door. After wounding my father, they rushed into, and up through, the length of the building, cutting right and left as they went. The next person whom they cut at was Liceutenant Scott; but his mother bent over and threw hereeff over him, and in that posture received a blow on her ribs, but her tight clothes protected her from any serious harm. Mr. Ricketts, the Collector, and Mr. MacCullam, the Minister, run out through the vestry

The survivors of the first onslaught now climbed up the belfry I accompanied them. While there, we saw Captain Junes riding up to the church, but before he could reach it, a shot fired at him by one of the sepoys who were scattered about the paradeground, struck him and he fell from his horse Captains Lysaght and Sneyd now came running from the Mess, calling out. Båbå log båbå log båbå log var hatta? They tried to pacify and restrain their men, but no heed was paid to their words. They joined us in the turret with their weapons in their hands.

At this stage a phreton was sighted coming full speed towards the Church at was Dr. Bowlings, and bore him and his wife and child, and nurse. They had

<sup>2</sup> My children what are you about "

ful sights, hul seen my own dear parent wounded an fall, and the sword of the murderer firsh as it fell o the young and innocent, that I felt my head in a per fect daze There wisn't a tear in my eye I migl have shed teris of blood at the sight of the gipin

wounds which di figured my noble father's face, hi the very suddenne s of the calamity which had befalle me left me no time to think I obeyed my dear father's command, and, leaving him where he lay on the bare ground, never, oh, neve to see that dear face again! I proceeded homeward I first went round to the vestry-side, I had no bus door-there lay poor Mr Ricketts cut into two

ne s to go that side, as my road by in the opposi direction I cannot tell why I went that side, when ghastly spectacle met my gaze, which took me qui aback There-just 12 or 15 feet from the vestr marderer had performed a marvel of expert sword manship From the left shoulder the blow had d scended diagonally cutting sheer through the trun and separating the head and right hand from the rest the body! tlorror-struck I moved back involuntari from the spot, and began my dreary walk hon through Buller's compound I met nobody in the way No one challenged me no one attempted intercept or molest me A dead silence prevailed round Just as I had reached the opposite end Buller's compound I perceived my dear home w in firmes Mr Redman's house which was ne to ours, was also in a blaze the destruction was ve rapid On reaching the spot which was once o peaceful home, I looked for my mother but in vai Mother was not there, she had either perished the fire or been cut down by one of the miscrear

who had wounded my darling father. I looked for my granny whom I loved as tenderly as my parents, but she too was not there. None of the inmates of the house was to be seen, except old Nablé, my father's bearer, Khushal dhobs, and Dhani gardener, and his two sons. I descried Lala Ramjimal, also, standing some distance. Seeing me in such great perplexity, he came up to me and said : " Baba, dont distress yourcame up to me and said: "Book dont discress your-self, be calm; mother, granny and the others are all safe; I know where they are refuged, I will take you to them." He led me to a house situated some, 30 yards from our old home. It was a mud house, and its entrance which faced the road, was closed. Lálá gave a push to the door with a foil which he held in his hand, but no one seemed to heed the call. At length Lálá whispered through a chink in the door : "Missy bábás has come, open"; when the door was opened slowly by my mother. I refield into her arms; she held me to her breast, and exclaimed but without a tear in her eye: "Thank God! at least one is spared to me."

I then said to her: "Papa lies wounded in Church; send some one to fetch him" Poor mether was prepared for this news; she cast a piteous look at Lalla as she said: "Who will go for us, Lalla, but you?" Lalla at once answered: "Yes, sarkir I will go. Do you all remain close here until I return." I volunteered to go book to the Church with him, urging as a plea: "You don't know where he is; let me go with you and assist you to place him on a cot, and bring him away. Poor father I he is so faint with loss of blood!" But Lalla forbade me,

<sup>3</sup> The Miss or young lady of the house quite an Anglo-Indian term

aying: "No, Missy babd, you must not leave your mother now. If you are seen in my company, you are sure to be killed, and I shall not be able to defen I you. I will go alone, and will do what I can to assist my Sarkár." So I had to remain back, while the noble-hearted Lale ventured alone on his hazardous journey; that is, to bring relief to a Christiana kdfir, who to all appearance had been done for already by his murderers. He returned to us in the afternoon, several hours after he had gone, but only to tell us that poor father was no more. "Shab to ho chuke," said he. "I only arrived in time to see him die He did not speak; he evidently could not his eyes were getting glazed; pools of blood lay around him; he had lost so much blood that it was impossible for him to survive. He did not speak, but he looked at me in a way to convince me that he recognised me. A tear trickled down his eye; he turned away his head, and expired That one look of his seemed to say: 'I leave them to your care'!"

#### CHAPTER XXVIII.

#### MISS LAVATER'S NARRATIVE ( continued )

( The orphan and the widow ).

"And," continued Lálà, addressing my now widowed mother; "the trust which my sarkár has left me is a sacred one, and I will discharge it faithfully. Come what may—come dishonour or death, my life for your's, no one shall dare touch you

4. A Hindu term, and a polite way of saying 'Sahab is dead'

while you are under my protection Don't give way to grief, Mem Sibab,' seeing my darling mother weep, 'God had so willed it, but let us face the present with courage Meanwhile keep still I pray you I go, but will come again in the night to take you all away to my own house. In the meantime, I shall keep a sharp look-out that no one molests you

This happened, however, in the afternoon, after we had suffered breathless anxiety for seven or eight hours Dear mother had given up all for lost She did not expect to hear her husband lived, but I, never having seen blood before, and as my dear father was yet alive when I left him, I was hoping to hear that he had survived the wounds. Nay I was eagerly looking out for him to be brought in a dooly -My first impulse on bearing the news of his death was to give way to the mighty flood of emotion which assailed me, but the distressed state of which assume the proved as a strong buffer I restrained myself I was now an orphan, and my dear mother a wifow I did not know the significance of the former term, I had yet to feel by bitter regrets and severe experience what a world of misery is comprised in that word 'orphan' I shall not anticipate, however

There was no time for vain regrets or for indulgence in private sorrow, for the interchange of individual experiences or even the expression of mutual sympathy Father gone, our lives were in instant jeopardy We had no longer a protector left, and no longer a place which we could call by the endearing name of 'home' Even from our hidingplace, we could here the cracking of timber in

our bungalow, and the flames leaping up now and again proved that the destruction was not yet complete. The scum of Indian society had entered into the scenes of violence with demoni ic relish The road from the town to the cantonment was in an uproar Occasionally we could hear the yells of the rioters, and the shricks of the sufferers On all sides we heard the shouts and curses of some, the cries and Immentations of others We heard the tramp of men prssing burriedly before our hiding-place A succee, a cough a deep sigh or a morn might have betrayed us, and we would have become ment for the keen-edged swords which flashed here and there, and everywhere thirsting for the blood of the luftr With bated breath we sat in the little room, hardly lurge enough to hold us all There were eight of us, namely —dear mother grunny, myselt, Anct, my cousin, Cocky, mother's half-brother, and his mother, our old servant Champa and Lado dar, another servant, as well as Pincher and Panny two black and white poodles, who would stick to mother ifter her flight from the hon c

It was a mud haudt, owned by one Tilokt, a mason, who had built our house and from mud tile afform the same pit he hid put up 1 dwelling for lumself. So the man was well I nown to us Days lefore the outlyreak, when mother used to tilk—O how prophetic were her words!—tilat a mutiny, would break out, Tiloki being one of her Insteners, made an offer more thin one; of his house, should mother, yet have need of it. And mother, full of pre-seence as sho was, accepted the generous offer and took over from him the key of the house. So when the flendish yell of the baz in prople approach-

ing through Bahádargan announced to her the fatal truth that the city was in open rebellion, she thought of this house as a possible place of refuge Mother afterwards told me that, as she sat on the

Mother afterwards told me that, as she sat on the terrace that morning, one of the sons of Dhan, our gardener, cume running to her in breathless haste from Khagga Lidi sgarden, and circle out. (Mutmy broken out, Sahah and Baid killed! Hearing this dreadful intelligence, mother said that her first impulse was to go and throw herself into a well, but dear gramy can, ht hold of her, and begged of her not to be rish, but rather to look about and take the lead herself, or, else, urged she, 'what will become of us, the survivors?' And so, issing precipitately from her seat she queckly went across the road, followed by the others, into kiloku's house, and chained the door from within

And thus we were shut up in this house all the day, hourly expecting to be discovered and killed No food of any kind had passe I our throats all that day, nor did we feel the want of it We sat all the while in amazement the citastrophe which had overtaken us was so sudden and quick! In a moment we were rendered homeless and defenceless Our only protector gone the future appeared a perfect yord to us The hot wind blew over us and the dry atmosphere parched our throats But amid all this desolution, we I new, we felt that a Providence watched over us Late in the afternoon a chatty of cold water was let down to us from a tree which shaded our hiding-place This was an act of sympathetic charity the credit of which was due to a kissin named Chinta who had worked in the past as a cooly when our bungalow was under construction We stered

in the threat of each of us, which we could not remove We lad ourselves down for the night, some on bells others on the ground. And now the prentup feelings which land been restrained latherto by the necessity of our position, welled over freely, the flood-gates of giref were spened, and each one of us gave vent to her grets, and wept butterly. But when a certain degree of criain was restored, dear mother was weeping still. And so, weeping and sight, we presed the night. Next day, at twich onder and because of the rest was the significant of the significant

#### CHAPTER XXIX

MISS LAVATER'S NARRATIVE ( continued )

(A nolle Kath)

The fundy into which we had been introduced consisted of the Lella, his wife, mother, annt, and sister Our arrival was quite unery ected. They of course knew who we were for Lahas mother and annt ne I to come and drin writer from the well, and offer (Apatrs at the shrala before our house We, to I e sure, were no companions to filem, or they to us. They were at first shy of us, and as for us, we were deeply immersed in our grief, and were in

<sup>7</sup> be veril kinds of pulses so called out in far - by by the perior classes of natives

customary among Hindu women of those parts to wear a coat.

Ranjimal himself was a tall, lean man, with a sallow complexion. Ho wore whiskers and moustachies The faculty of veneration was highly developed in him; he was loyal to the backbone, both to a nut the n then whom we represented His deportment was always respectful, and he had an ur of determination about him which is not usually observable in the Litth crafts

It was the second or third day of our arrived that mother overheard his wife and mother speaking to him. "Laking." In you have done a very but thing in bringing these Angiézáns12 into the house. What will people say? As soon as the Mussillahs13 he ir of it, they will come and tall us "

He replied: "Why, have I not done what is right? I have given shelter to my sarkar. Let people say and think as they please"

Failing, they used another argument.

"But have you no thought for your sister? What will her hashand say to hear she has been in the company of strangers? Then there is that big boy!"

Lala, however, seemed to care nothing for these curtum-lectures He had made up his mind to give us shelter, and he was resolved to do it. He very sel-

12 Feminine gender of Angre. or Englishman.

<sup>11</sup> A respectful form of ad Ires A Kaith is so addressed

<sup>13</sup> Spoken contemptuously of the Mahammadans. The latter, by way of retort speak of the Karths and Illin lus in general as langetá Lit mencalla is the ja namd. or bit of curpet upon which the Moslem kneels down for his devotions

things without filling into a hysterical fit of we jung Dear mother was telling me how from her hulingplace in Tiloki's house, she saw the ni dmat succars<sup>18</sup> setting fire to her bungrilow, and exching her poultry and enrying it off. One Ghalam Ghaus Khan distinguished him-elf especially by applying a fire-brand to what a single spik might have ignited

Lala sat down on the ground with a foil in his hand this foil seems to have become his inseparable companion. How he came by it he now explained to us

"You are aware, sarl dr, that after leaving you in Tibok's house I went to the Church, but finding I could be of no service there. I proceeded from thence to the jul, to see how things were getting on there I had only this foil in my hand, which I had ran and brought from my house as soon as I found the bunglow had been fired I seems that the sepays after the murderous attack on the Europeans in Church collected together in groups, and, while a strong body of them marched to the Jul another devialment proceeded by quick step to the keidelin. They set fire to the public records, and plundered all the treasure, which they loaded in tumbrils and brought way to their lines. Here was some four lakhs in all. The other party broke into the Jul and set froe the presence.

When I arrived, they had already done all the mischief possible, and had cleared out. A few stragglers only remuned here and there scattered about in search of loot. In marked two of them

<sup>15</sup> Mounted orderles

<sup>16</sup> Plunder A word which has been Anglic sed

things without falling into a hysterical fit of weeping D at moth r was telling me how from her he hing-place in Trolats house, he say the no dimet exceeds setting fire to her bung dow, and catching her poulity and carrying it off. One Gludam Ghaus Khim distinguished himself especially by applying a fire-brand to what a single spark night have ignited.

Lale set down on the ground with a foil in his hand this foil seems to have become his integrable companion. How he came by it he now explained to us

Nou are aware, sarkdy, that after leaving our in Tiloha's house I went to the Church, but finding I could be of no service there, I proceeded from the note the jul, to see how things were getting on there. I laid run ind brought from my house as soon as I found the bungalow had been fired. It seems that the sepoys after the murderous attack on the Europain in Church, collected together in groups, and, while a strong body of them mirched to the Jail another detachment proceeded by quick step to the keldelin. They set here to the public records, and plundered all the treature, which they loaded in tumbrils and brought away to their lines. Here was some four likhs in all. The other party broke into the colaid and set free the prisoners.

"When I arrived, they had alread, done all the mischief possible, and had cleared out A few stragglers only rumained here and there, scattered about in search of loot 10 I marked two of them

<sup>15</sup> Mountai orderhes

<sup>16</sup> Plunder A word which has been Anglicis, i

especially, who from their looks seemed to be brother. One of them, who had entered my office-room and was runnauging my desk, seeing me enter, accosted me thus "Ara you for the haiars!" I rephed "You are a kafur; you, and your father, and your grand-ather! Son of the ......... I was provoked beyondmeasure at the follow's involunce, as if, min to man, I was not his match in every way. An altercation followed In the twinkling of an eye I seized his sword which had been left standing against the wall outside, and, as he came threateningly at me with the intention of wresting it from my hand, I ran him through his heart, and, just as he was falling, I gave him a tight kick which sent him clear into the room. He was stone-dead It was now my turn to search for loot I examined his body and found 19 Rs- in his waist. This I gladly pocketted myself, and I was just get-ting out of the room after wiping my sword on his dhots, when the other fellow met me at the door, and put the question to me 'Where is my brother?' I put on a bold front The blood-smeared sword was in my hand, so I replied unabashed 'What do I know where your brother is? Look for him in the condemned cells, he went that way; and pass-ing him defiantly, I fairly took to my heels and pulled up only on reaching my house. That money has proved very handy to me, sarl ar

"And are you not afraid of being tracked by the avenger of blood?" suggested I timidly.

"No fear, Bálá," 17 sud he, "in these days of anarchy and public commotion, who cares? And after all, had I not anticipated the fellow, he would

<sup>17</sup> European children are so spoken of.

in all probability have cut short my career for me The sword I have in my preserve at ill and I intend to use it should occasion demand it, for the defence of my guests"

"Do you think we are safe in your house, Lills?" How are things getting on in the outside world?"

enquired mother

'As to your first query, sarkar," he replied, "you are quite safe as long as I have strength in my arm He who molests you must first make his way over He who molects you must first make his way over my body. And his eyes gleamed with valourous pride "I shall novertheless not disguise from you the fict, he continued—"that I am suspected of hirbourning "I rangans". More than one person has said to me "How is it you keep such a close watch over your forme to be at my house Constantly in order to protect my women-kind, and, if I am not to be at my house, what elso am I to do, having no employment now? Then comes another question "Why have you not heen to the Nawth a source one close." have you not been to the Nawab, as every one elso

' What Nawab, Lala?" enquired mother

"Do you not know earldr?" He answered 'After the sepoys entered the city, they were met by Qadar Ali khan of the Quid's 'family, who saluted their leader Subedár major (shanshām Singh with Salam General Sahab! The latter was so pleased with the greeting that he at once set him up to be Nawab' and had the fet proclaimed throughout the city He also proclaimed Nizam Ali, a pensioner

sisted in his refusal to pay him any more, he tied him hand and foot, and legs foremost suspended him to a tree. At the sume time the Subédar siezed all his bahi khátazi\* and threw them into a well, saying as he did so. Since said, you wont leave you the means of recoverin, your money from others. After wards, when the party of sepoys had passed on, his servants took him down from the tree half-dead through fright and the rush of blood to his head When he cume to himself he got his kahāri tog down the well and fish up the pripers, but to provent their being plundered aguin, he left them hidden away in one of the miches of the elyilinder.

#### CHAPTER XXXI

### MISS LAVATER'S NARRATIVE (continued)

(Some of the Martyred ones)

But you have said nothing about the Rosa Factory? suggested mother

'I was coming to it Mangal Khan afterwards led Zorawar Singhs party to Ransar, a distance of 5 miles from the city, where they were pointed by other badindhee from the villages in the neighbourhood The Factory was see fire to and no less than 70,000 gallons of rum, together with a large quantity of

<sup>19</sup> Account-books

<sup>20</sup> Lodgers,

<sup>21</sup> Bearer a special class of menials

loaf-sngar and other commodities, were destroyed The liquor and loaf-sugar carried away was immense; Mangal Khan's share of the latter was said to be a cart-load, equal to some forty maunds. Next day he seized a number of carts belonging to the different thirty 1111, 122 and made them over to the Subedarmajor, who marched away at once to join the Barcilly brigade."

Another day when IAlk came in and sat down near us—ho used daily to spend a couple of hour in our company,—he reiterated his wish to entertuin us, as he said, good man! by narrating the events that were pressing in the outside world. Of these events we of course were quite ignorant, except what he chose to tell us. With tearful eye-, I begged him to tell me if he knew what had become of my dear father's body.

"I know, Baba," said he, "and I would have informed sarkit before, but I refraired from doing so in order to spare your feelings. I went again the following day, that is, on Monday afternoon, and, to my astonishment, what di I see? There lay the body of my sirkar, of Collector Sahab, and Doctor Sahab, exactly on the spot and in the same position as I had seen them the day before. Con idering the exposure and the great heat they were norther decomposed nor had their festures changed at all. The jackals or the vultures had not touched them, but some fiend in human form had diverted himself by making checks on the soles of their feet with the point of his sword. I particularly noticed that saikdr's shoes were gone

<sup>22</sup> Persons engaged in the sugar trade

As I was turning round to go the emotions excited in my breast by the sorrowful speciacle before me having everpowered my nerses, I descried two persons who by appearance were. Musalmans, bringing in the looky of Captain James who had been shot about 300 pards from the Church; they brought it and hil it alongs le sarlde" and Doctor Sabab. On enquiry, they told me their names were Nasar Alı Khin and Balullah Khan, of Mahalla Tarın, that they had once been in the service of Government whose salt they had eaten, and had made the resolution to combut to mother-earth the mortal remains of the shab loss, who had been murdered without cause by their countrymen, and that they were going to collect all the bodies, and inter them in separate graves before they were done with them I suggested that it was a very hizzardous duty which they had imposed on themselves as, if they were discovered by the Nawab's people, they would surely be called to account for showing sympathy to the 'kdfars' They replied that they were fully aware of the rick they incurring, but, they added, that something had impelled them to undertake the duty, and that they were willing to stand the consequences

had impelled them to undertake the duty, and that they were willing to stand the consequences.

I was so struck with the noble-mindidness of these Muslims that I too was inspired by their enthusiaem, and putting off my angle and dupatit, began to assist them in removing the bodies to the pats which were getting dug outside the Church Thoy told me that three other corp es were coming and which, when they arrived, I identified to be Mr. MacCullam, the Pfalm-Sahab, Mr. Smith, the Assistant Collector, and

<sup>3</sup> It is thus the Lala speaks of the Larater family Lit Government or Majesty At the of respect.

ir Smith, the Head Clerk. All these seven slaughved ones we buried side by side, covering the hole with a misnory sith, on, the surface of which a made parallel lines to indicate each separate grave bur mournful duty being thus ended, I felt a satisfacon within me which I cannot describe I swear y Bhagwan that sen kar had been very good to me; ag his soul rest in sarg <sup>171</sup>

Our eyes suffused with tears, and a sob or two caped dear mothers hips, but she restrained her notion As for me I thanked my Maker inwardly at at length my sainted father's remains had found

resting-place

Wo felt curions to know how Mr MacCollam had et his death, for I remembered perfectly his deending from the pulpit when the sepoys made a cut Mr Ricketts in his pew, and both of them runng through the vestry pursued by their murderes, to the open air At the time, I thought the Pádri ul taken an east-city direction through the melonidle, but I could not tell what became of him

"I could not tell you much," replied Lath "All at I know is that, while the sepoys attacked Coltor Sahah, the Padri-Sahab was able to reach a clon-field and conceal himself under the creopers, ben a gang from Lodhupur tracked him and descheded him with their swords. They left his body il quivering and shouting 'Arn, 'Arn,' went and med another gang which had crossed from Lodhupur

a different point"

"Poor MacCullam!" exclaimed dear mother What a fite! Tried sore in his domestic affections

<sup>1</sup> Paradise

he put his whole min I to his sacrel calling, and in the cases of the holy truths which it was his mi sion to preach his end was that of a martyr. For he perished while in the performance of his duty, and with his sacrel robes on Who can deny that he has joined the noble army above? Yof sail, Liff, that you burie! Smith Sáhab also; do you know how he died?"

"Yes, Fagu of Lodhipur it was who killed him-When Smith Sthib heard of the massicre in the Church, he got into kis buggs, and drave first to the Church Fin ling it descrited, with the corpset of the mardered ones lying here and there, he d rected his horse's head to Mr. Ricketts' house, and, dismounting at the gete, he run up to the house But, seeing the plander is engaged in looting the property, he many i to clade their notice and hile in the privy There he remained conscaled till the evening, and would probably have made his escape in the might, but just about the time when the plunderers were despersing, S nith Sin is syce brought up his buggy to the house, and begin to as of them where his master was. This made them suspect that he was hiding somewhere in the house, and they set about searching for him Hiving traced him at list, they dragget him out of his hiding-place, and kicked an I slapped him, treating him with every mark of containely He begget har I for his lift, offering his gold watch an I chain as the price of it, but Faija, who had his chanki lars' iron-hol cu igel in his hand, lifte I it above his bead, and yelling like a fiend that he wanted the kafar's life, and life he would have, dealt him such a crushing blow on his head that the poor man fell down senseless, and never spoke again"

"Poor Smith!' sighed mother "He had plenty of time to make his escape had he the wit to do so Ghulam Husein Khan math wirned hum, and officed to find him protection, but though his bits sent awiy some of her valuables to his house. Smith laughed at her fears, and would not be convinced there was anything to apprehend. Whit wonder when better men than him were sceptical, but God's will must her done! Whit about Arthur Smith, the Assistant Manager of the sent and the sen

"Assistant Salrab was murdered in the city He was ill with fever, and in his Mingalow, at the time the mutiny broke out. His idea was to avoid the Cantonment and make for the city He first attempted to get admittance into the house of Hamid Hasan Khan, Deputy Collector, but not succeeding, he went direct to the Tehsili, from which place he was taken by Mazhar Karım to the house of Muhammad Husein Khán, Bakhsh, 35 and left there by himself The litter would not, however, allow him to remain, and sent his nephew to turn him out Being thus forcibly ejected he proceeded to the Kotwali, and concealed himself in a large trunk He was shortly after discovered, but a Hindu chaprasi belonging to the Munsif s Office, led him to Abdul Rauf Khún's house, at his own request. This was about the hour of sunset. It would seem that some kind of rejoicing was going on at Abdul Rauf's and Mangal Khan was also there Ho came out and rudely told the Salirb to be gone, as his brother in law, meaning Abdul Ruf, was not at lessure to see him A mob now collected round him, and he was pushed from all sides Somebody prodded him with the hilt of his 21

"Your reflections are pretty correct," observed mother; "otherwise this is not the way a Britisher would die. Have you been able to find out what befel Captain Salmon? I should have thought that he had ecaped with the others to Powayan."

"There are several versions concerning hisdeath One is that, when his bungalow was fired, he wis burnt to death This account I am, novethelevs, disinclined to believe, for I have since heard from his bunkha-cooly that he came to a violent end. On the news of the massacre in the Church reaching him, he climbed up the roof of his house. He set a ladder against the wall, tore the ceiling, and concealed himself on one of the triangular supports, where he remained till samest. When it became dark, he came

<sup>26</sup> Prestige, good fortune A very expressive word?

lown but was discovered by the sipabis, and killed for another account is that in Afghan-looking Officer was tied up to the canpon-wheels and taken by the mutaneers to Della,"

"The reference to Captain Salmon's personal appearance could not be must iken," observed mother, "for he had been to the Punjub, and had taken to cultivating a long flowing beard. I remember seeing him often riding past our bungalow, and I new him to be connected with the Porsters of Shekhiwati," a family with which I, was personally acquainted. From the discrepant accounts which you have given of his death, I should say that after all he was not killed here, but escaped with the party who, it is believed, have found refuge with the Rajah of Powayan.

"It would not make much difference, serker, whether he was killed here or killed some-where else, but that he is no longer alive I can confidently affirm, for none of those that went to Powayan lives now to tell the tale I

<sup>2</sup> The country of the Shellamats a Rupput tribe in West Ind a

# CHAPTER XXXII.

### MISS LAVATELS NARI ATIVI (continued)

(Some of the refugees and their fate).

Our curiosity was excited to hearmore of the fate

of the party, which consisted of almost all those who had esciped the massacre in the city and station. So, which next day we saw Lala again, mother asked him to sit down, and tell us the story from the beginning

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'You must know then, sar kar," he began "You must know that, after Mr Ricketts was killed, Mr Jenkins, the Joint Magistrate, as the next senior officer, took the conduct of iff urs into his hand was in the Church, but though Mr Ricketts received a sword wound as he stood by his side, he escaped H wing been joined by the Regimental Officers who had escaped, they first went up the turret, and began to talk as to what they should do in the event of an attres, but no such attack was made And even if an attack had been made, as they then stood there was not the slightest hope of successful opposition, for the whole party was in a pune and per-fectly demoralised Some were for holding out, others said how could they having no annuantion, while the ladies called out to be taken to a more secure spot For they saw from the turret Subedar Ghansham Singh marshalling his men, ordering off one detachment to the Jail, another to the Treasury, and, having secured the post guns, he pointed them to the knot of Europeans assembled in the Church It was

resolved therefore to e-cape to Pownym where the Right Jagamath Singh would, as they hoped, givthem his protection" "Excuse me for interrupting you, Lala," and I

Even livil there been a second attiel, there were no means of resistance, as, except Captains Sincy dan Lysaght who had their guns, and who had come from the Mess, that is, from the side opposite C information therefore they met no sepoys or they too probably would have been shot—except these two guntlemen, no one clocked any weapon of any sort. The might have been some talk of opposing, but my observation was that every one thought of the best mean of saving himself, and not of highting. My means undigning were accurate, I think, for when they a went up the turret, I too, at the desire of my father went with them. Mrs Shelds wis the only person.

known to me among them, and she asked me to galong with her to Chitanna, but I refused to do s unless they could find means to take my dear fath too I was still in Church when they all set off Chitanna aide, skirting the river

tauna side, skirting the river
Lals resumed 'The whole party now set o
the ladies in a curringe, while the gentlemen rode,
wilked Mr Jenkins got hold of the sawar's hor
who that morning had acted as Mr Ricketts' orderl
and galloped off to Clutauna where he took a hor
from Mr Ricketts stable, and overtook the fugitiv
about two miles from the station. The party co
systed of 12 men, 8 women and 3 children Out.

about two miles from the station. The party co sisted of 12 men, 8 women and 3 children. Out the 4 sawars on duty at the Magistrates house, on one remuned with Mr Jenkins. Mr Jenkins grasme instructions to the Tebisidár who had array meanwhile, and galloped off at a tearing piec. I

party reached Powny in the same evening, but were coldly received by the Rajah. He said he was unable to protect so large a party, and, that in the event of the insurgents coming up, what could he do? But he offered to supply them with carriage, and an event, who would see them as Ra as Muhamd? And so, after resting for the night in the Rajah's fort, they set off the following morning for Muhamdi, which they reached at 11 A M the same day Here they were received by Mr Thomson, the District Officer of Muhamdi The reprive proved, however, of very short duration for the 41st Regiment, after the mutiny at Sitapur, arrived on the 6th of Jane, and shot and cut them down without mercy, and no one survived to tell the dismal tale

"Have you any idea what became of Cirew, and the other people of the Rosa Factory?' asked mother

"You mean young Carew and Mr Brand, his assistant? They have for the present e caped, I believe, and have been refuged by a Zamindar near to the Factory"

What has become of Amjad Alı Khan?" asked mother again 'We knew him as a halim, for, when Faujdari Sarishtedar, he used to visit at our house occasionally to prescribe for the sick"

"I know he has not joined the mutineers for he was the only Government Official who proceeded to the assistance of the civil authorities on hearing the noise of people shouting in the direction of the cantonment And when the Muhamdi jhanda of was set up on the 31st he refused to join in the nára-

<sup>28</sup> Muhammadan flag

handari," of cour-e he was jeered and hooted at is a kafar by the populace And, when on the following day, the Niwab Qadar Ali khan and Nizam Ali Kotwal began to make arrangements for nominating the subordinate officers, and offered to retain him in his post of Tehsildar, he refused to take service The next day, when the news of the muting at Barcilly reached this place, the Nawab headed a procession through the town proclaiming the overthrow of the British rule Proclamations were put forth by order of Nizam Ali, stating that for the future the name of the English should not be mertioned, and that any one heard to do so should love his life Amjad Al Khan, considering his position to be now positively unsafe, prepared to depart for his home in Amroha but he met with ill-luck on the way On reaching the river Garra, some of the insurgents caught him and, having first stripped him of his clothes, they tor off a bit of cloth from his net coat, and tied it round his loins, and told him to go and show himself to hi Tirangi grandfathers in that state 1 Such now-a-day is the fate of those who show lovalty to the Britis Government 1"

"And Hamid Husan Khan, the Deputy Collector?" inquired mother

"I cannot speak confidently of him, for his conduct has been somewhat equivocal hithorto. I have already told you how poor Mr Arthur Smith marchised shelter at his house. I think that had I cho en to give him protection, he could have done so, for he was, and still a powerful enough to be courted by the Nawab as an ally. Then, it was by his advice

<sup>29</sup> Muhammadan war ery

that the different arrangements were carried out for officering the city alministration; and he, together with Almadyár Khán, Telsáldár, took possession of the sum of Res 1,000 which was part of the amount which hid arraved the day of the muliny from the Telsáh of Jalálábád, and divided it among soceral of the Government servants as their pay for the pray month. So you see, Sarkir, his conduct is not free from doubt, or above sneptcion as Amjul All Khán's."

"Didn't another mutinous Regiment come two or three days ago on its way to Fatehgarh?" I asked IAla, for I had beard the native women talk

something about it

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"It was the 11st Regument, Báthá, from Sitáphir, the sume which im-sucred the fugitives at Muhandi. It presed through the district only two days ago, that is—on the 10th, and encomped at Arlegmij, on the other side of the Garra. A praty of them surrounded the house of Hamid Hassan Khán, and demanded a sum of 5,000 Rs. The request was refused, and the Khán munaged to muster on his side a large force of both Musalmáns and Hindrey, and murched down to the Garra, prepared to provent the entrance of the Regiment into the etty. The sepoys finding the whole of the towns-people agunst them, went off in the direction of Fatelograh, and did not further attempt to commit any depredations in the city. The Khán has shown plack and resolution, but he his reason to dissemble his real feelings."

"And now please tell us something, Lala, as to the fite of the Redmans, our neighbours," said mother "This much I know that their bungalow was fired at the same time as mine, and they hild to fly. Mr Redman took the direction of Bahadarpur,

did he not?" "And so he did, sarldr There were Redman Sahab, his Mem Sahab, daugliter, and two sons The eldest, Edwin Baliab, is at Agra They all tool. shelter at first in their cook's house, but were driven ont from thence Fleeing towards the Khannant, they had to cross a deep ravine. They had scarcely debouched on a field facing the Larbald 20 cast, when deboached on a neat facing the kardada case, when they were surrounded by a gang of rioters. They stripped Sahab and Mem Sahab of their clothing, and, while two of the young people went off in the direction of Bujlipura, Nippo Sahab, the cleer son, who carried a sword in his hand, was set, upon by a second body of rioters They demanded his sword, but he refused to give it up Meanwhile some of the ruffians attacked him in the rear, inflicting seven wounds on him, namely -one on the nape of the neck, two cross-cuts on the left shoulder, one on each thigh, and two on the calves of his legs The young man fell weltering in his blood they had apparently done for him He lay all that day and through the night, perfectly unconscious When the prients found him, they carried him to the brink of the stream, where they helped to prolong his life by pouring water into his throat by means of a melon broken into two, and scooped out to form a cup At one time they proposed to the a stone round his waist, and throw him into the river, as he was to all appearance dead, but they afterwards changed their minds as. though senseless, be still breathed Another stringe remedy which the father had recourse to, is remark

<sup>30</sup> The field in which the Muhammadan td:us or hobsonfobsons are interred is so called

able for its originality. He filled up the graing wounds with wet sand taken from the bed of the river, which seems to have lessened the irritation of the cut veins, and eventually stanched the blood

"After this, the mother went through several hurd-breadth escapes, and found refuge at last in hersweeper's house. The father succeeded in carrying his wounded son to the village of Bunni and he is now at Powryan I believe. As far as my information goes, their lives are up to date saved, but they have gone through many hirdships, and are still scattered about."

#### CHAPTER XXXIII.

#### MISS LAVATER'S NARRATIVE (continued)

( Life in the Làld's house )

It thus seems that by the 13th or 14th of June, thus, about the period of which I am specking, having Junepan or Christian resident of Shithgalan-pur had been murdered. The only ones saved were ourselves and the Redman family Our perils were not over, however. On the contrary they were only yet begun, as the further narrative will show. By the outer world it was believed that we too had peri-shed An nondent which occurred while we were still in the Lalá's house, will serve to illustrate this remark.

A meliter st woman, named Hatm, came once to sell fish Links wife remarked to her

<sup>31</sup> The bhatidrd caste.

"You have come after such a long time! And, moreover, you don't seem to have sold anything to-day?"

"Ah, Lalain!" she replied. "Who is there now to buy? The good Firangis are gone Time was I used every day to be at Lavater's or Redman's, and never did! return from the former without my 4 or 5 annas. Not only did Lavater's Mém buy from me, but she also used to get me to cook the fish for her, and which I did. And she used to pay me 2 or 3 annas over, that is, as much aguin as the fish itself was worth"

"Then what has become of them?" Laláin asked.
"Why, the Sáhab and Bábá," she answered-

"were killed in Church, while the Mem Sahab went and threw herself in the river."

"Are you sure of this?" asked Lalain

"Sare? Of course !" said she "There can be no doubt of it for my goodman himself, while fishing the next morning, saw her corpse floating, and identified it"

This story Lalain related to us afterwards as an instance of how things get bruited about, and the truth gets coloured when handed from mouth to mouth.

We had now been in LAla's house for P4 or 15 days We owed our meals to him, but our clothes had become dirty and forn We fled with the one suit we had on our persons at the time. There was no possibility of our getting a change, and moreover it was necessary for us to get into native dress

<sup>32</sup> The female of a Idls or Kath

So mother got us to tear up some of our under-cle ing, and make kurtis 23 for ourselves And she p chased a couple of lahngás 14 and dupattás, one which she wore herself, and the other she tore made two out of it, wz one for myself, and the ot for my cousin One of the lahngas was gangam, \* the other munga sars a species of coarse stuff we by krathnes 35 These we had to wash occasions in the yard when they became insufferably dir and put them on again when half-dry

It was also necessary, as the means of conceal: our identity to take native names Mother's Chr tian name being 'Mary," the transition from that "Mariam" was a natural one I was given name of "Khursheid 25 and my cousin, being a g of short stature, was called Nanne "37 Cocky, 1 mother's half brother, was dubbed Ghulam Husas His mother was known as Ghulam-Husain's mothe and granny was 'Bart Bi '38 This nomenclate combined with our changed costume, converted into a Muhammadan family, to all intents and pr poses, and, as every one of us could speak the Ur language with fluency, and we readily fell in we the domestic habits of a native household, it won have been difficult for one who had seen us before to know us again as the same Lavators

<sup>33</sup> Coats 24

Petticoata

<sup>35</sup> Female of Katth

<sup>38.</sup> Persian for Sun. 58

<sup>37</sup> Lit small, Both these are female names among the Muha madans.

Old lady

Life at the IAlh's house was not without some ouches of humour There lived in the same house with us a woman named Ratpa wife to one Imrat al, who like Ialla was a Kaith He was a short, tout man, and she a tall, ugly woman He had aughters by her but no son So his longing was for son and heir to his name and fortunes, which to be ure were not considerable, for he only earned a recarious living by following the trade of a petitionwriter He was besides a star-gizer In course of ime it so happened that he became intimate with a aharın 39 who used to fill water for his family, and, ke himself, was short and stout. He admitted her o his bed and begat two sons by her But though us longings were thus satisfied his peace was disturbd by the wranglings of his wives, and as his income ell short of the increased demands of his household e made up his mind to desert them and seek his ortunes abroad And this accordingly he did His vives thus left to their own wits made up their ifferences for a time and continued to live together s before The wife real used to earn a hving by her cedle, while her rival used to grind Neverthless heir natural jealousies would break out frequently Thereas formerly the dhimaria " used to taunt her s calling her man utre a Man utre! why did you ot get sons? Why envy my good fortune? she egan now to throw taunts at her by referring ontemptuously to her occupation of a seamstress.

<sup>39</sup> Female of kakár or the bearer caste

<sup>40</sup> Same as kaldr They make nets and cultivate the singlided

<sup>41</sup> Lit out of favour with the heart a term of contempt,

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"Tendit!" she would say; "Tendit! why did you not keep Idih, if you were such a good needlewoman!" The other cyald only gramble, and say. "Since this chaudit! has come, even Idil has gone away!" At other times she gave her a homo-thrus. "When you drow water, you had corns in your hands, and now granding has given corns to your fingers. Where next are you going to get corns?"

Inrat Lal turned a jogl, and practised as a sootheaper and an exorciser of evil spirits. His services were held in great request, and he began to make a comfortable living. Heing a Persian scholar, and hrving devoted pritcular attention to the study of articology as taught both by the Arabic and Indian schools, he acquired skill in incantation, but as he had decided to throw off all his earthly encumbrances, he used to perform grutitions services, frequently rejecting offers of money. Having got an inkling to his where thouts, the dimnaria got a letter written to him, and brought it to me to read, as she knew that I could read Urda. It run thus—

"O thou who hast left me unknown, like mustard oil," which absorbs in the skin leaving an agreeable dolour behind! Thou with the rotund form which dances before my eyes like a globule in the air, and thy round owlet eyes which, were they near, would

<sup>42</sup> Industrious Used here as a term of reproach

<sup>43</sup> An out-cast, a wretch

<sup>44</sup> A Hindu devotee One devoted to penance or meditat on, and aspiring to union with the Supreme Being by means of religious contemplation

<sup>45</sup> Mustard-oil is largely used by the common sort of natives as an unguent for the skin. It is said to be a preservative against sudden chills.

stare at me vacantly while I am inditing these affectionate lines! Wilt thou still snap thy ingers at the variableness of womankind when this letter is evidence of my unceasing thought of thee? Why did you call me your lddo's when you had no love for me, and why have you left me to the taunts and jeers of that stick of a womans' whom you in your perverse fondness used to call rdua'? For had she been a jewel, why would you have given her up for me; or if I was a ldido, why would you have sported like this with my feelings? So who has proved untrue, you or I? Drown yourself then in a handled of water, so come back and make my lated rival an organient for your neck, or wear her effigy nine times round your arm? as a charm against my longings for you."

But the only reply which she received to this gushing epistle was a couplet, which may be render-

ed thus :-

"When I have pronounced the attachments of the world to be worthless and good-for-nothing, then sorrow is nothing to me and grief has no longer a point. Kindness cannot affect, nor has oppression any terror for me."

ny terror for me."

46 Lido is a female name, it means the loved one, one to

caress or sport with from the Randi Idr or sport.

47. In reference to the tall, lean figure of her rival.

<sup>48.</sup> Ratan is a Hands term for a precious stone or jewel.

A very common term of reproach 'drown yourself in a handful of water!'

A play upon the name Bains. An armiet studded with the nine precious stones is called a naurata or nine gems.

It is impossible to convey through the English language the playful humour of the Kalth dialect, which is full of fun and point.

## CHAPTER XXXIV.

#### THE REBEL GOVERNMENT.

I have related already that on the 31st of May the green flag of the prophet was raised by the insurgents Unlike the British flag, however, it proved

to be a symbol of oppression

One day it happened that a burly \*Lalixár\*\* from Bahdarganj offered to buy some mangoes of a Bahdargang offered to pay for them at a rate which was absolutely below the bazar rate Said the kunyra "If you can get them cheaper elsewhere, you can do what you like with me '.

"And so I shall" replied his enstomer angrely—
"if then wilt not count a hundred and twenty for
the pice just now" And he lifted his club at him

menacingly

The kunyra was awed, but according to the wont of the strike, began to shout that he was being looted The kaleds, nothing abashed, now knocked him down, rode on his chest and bit off his noso clean A crowd had collected to—enjoy the fun! but nobody dared interpose or even remonstrate with the aggressor, who, after this cowardly outrage, carried off all the mangoes there were in the basket The kunyrd went and made a complaint to the Nawab but no notice was taken of it

Another instance was related of unmitigated oppression on the part of the Nawab himself

<sup>52</sup> A caste who deal in the sale of spirituous liquor

<sup>53</sup> Green grocer

Qldar Ali Khan had pledged some of his jewels with a sunar\*i during the days of his insignificance; but now that he was supreme ruler, he called upon im to give them up. The sundr of course asked that e should foreclose the mortgage; but incensed at such request, the Nawab sent a tuman\*s to his house, the entered it and, not only recovered the jewels not, plundered it of all he possessed besides.

There was thus an end to all organised government. The common people trembled for their person and their property. There was no appeal against the executions and the tyramijes that were practised daily. The only class that presumed to raise its head against the new regime, were the Raiputs of certain villages, who not only refused to pay the revenue but prepared to attack the seat of power. A force was sent out against them under the leadership of Nizám Ali; they were attacked and defeated, and three of their heads were brought and set up on poles at the principal theroughtness as a warning to others. Bat though defeated and despersed, they were up in arms again, and threatened to commit depredations even in the city.

The rule of the Nawab Qadar Ali Khan was daily becoming unpopular. There were several leading families who still kept aloof from him, and whom he had taken no pains to conciliate. And, what was more important, there was no money in the public treasury wherewith to carry on the government. All the money that was to be found in the District Treasury had been carried off by the rebel soldiery.

<sup>54.</sup> Goldsmith.

<sup>55</sup> A detachment of soldiers, properly, ten thousand

and there was hardly any revenue coming. As for the administration of justice, though tribunals existed in name, the people abstained from having record to them, examples such as those I have cited above having infused a suluting dread into their minds of the consequences they were to expect, if they carried their causes before the public courts

### CHAPTER XXXV.

#### FARRAT TO ZINAT

"From him sayest thou, good Hulasin?" 'Ul! apné su ki qasam, Bi ! se why should I tell a he?"

"Tell me then who has brought it that I may know how to reward the messenger"

"Dont be absurd, chot! Bi, " Qadri name has brought it, and she shipped it in my hand behind the glaungat, but you will not be so meantions as to speak to her on the subject? And, why should you forget your faithful Hulasia, if you will be so generous as to reward any one?"

The reader will understand that this short conversation took place between Zinat and her mother selave-girl Since the first interview which we have recorded, the lovers had met but once, and that under

lady of the house is addressed by a domestic
53 Ferminue of add or barber — A common servitor in a Pathan
household

<sup>56.</sup> Utl is an extremely common interjection. The rist of the phrase means. I swear by my head miss?

57 Young mistress the usual minner in which the young

circumstances of difficulty. The letter which Zinat received was from Parhat. She ran up the stairs anknown to her mother, and with the faint light of the setting sun, read what followeth—

### Furhat to Zinat

"Truly have I written this epistle,

But oh' I hesitate to deliver it into the hand of

For hard it is that, while these longing eyes are denied a view of thee,

He who carries this should be privileged to behold thee, and not I l

"O thou ornament of the assembly of delight! O stealer of hearts! O thou mirror of beauty! Peace be to thee!

"When I call to mind our childhood days, I feel that it was the hipper period of our existence, for it was not necessary for you to hide yourself behind brick-walls from my gazo, nor could any one suspect us of improper behaviour, for I was a boy just entering my teens, and you in innocent guidless girl Love hid not established his seat firmly in our hearts. Your raven locks were neither so dark, nor so long as to form a net for cruitiating the hopes and desires of those who beheld you, nor did your luscious eye possess the wanton beauty, the allurement and the tascination which they have since required from the thing that they have since and your host bushes did not then tinge with passion nor did your style possess the taking power, the effect of which is now felt by one and all. All that has changed Love

<sup>59</sup> Lit a flower, but met the rose

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now reigns supreme in your heart and mine, and the chief dearte which animates us both is to meet and rilk with each other, and while you hang on my arm all lift your eye-lashes which sweep the horizon of my ravished senses, my sole wish is to gaze and gaze on you until our souls blend with each other, and we feel as if there could be no separation on earth

"Ah I those haloyon days will never return We "Ah! those haloy on diss will never return. We used to meet by sterlith, but that very circumstance enhanced the pleasure of intercourse. We can no longer hope for the same good lack any more, for while my liberty his been restricted so that I am unable to leave the house on any pretence whatever, the unhappy devensions between our respective parents threaten to cut off all communication between the two families. My father reigns, and he directs his absolute power in order to crush my hopes and my love. The attempt is vain, however, and will the other. On the contrary, my madness, if so they will call it, grows intenser duly. I like a stream which gliding along gently before, meets with oppothey will call it, grows intenser duly
which gliding along gently before, meets with opposition
gathers accumulated strength and overlape
the embankment thrown to check, its course, and
taketh its onward course with the velocity and rush
of a torrent, so my desure to possess thee Zintteto possess thee all for my own, grows stronger and fiercer daily

"I would take a step that would astonish every one, but my fear is that your reputation, if not your liberty, will suffer by it O thou lovely as the moonbeam of the fourteenth night!" Thou lovelier than

<sup>60</sup> The 14th of the lunar month, which is full moon night

the morning star ! Must we then abandon the hope of calling each other by a holier name than we now hear? Does Tate deny us the privilege of hopes and our desires will be consummated, or of walking hand in hand to accomplish the journey of hie? No! I am resolved this shall not be! I swear by the love I hear thee, that this state of uncertainty must end! My malady, as they call it, grows worse must end any manage, my heart ravages my very vitals, and will shortly stop the issues of life, if thou, my and will shortly stop the issues of ine, it thou, my physician, will not come soon to apply the balm which alone can cure it There is no remedy pro-vided for it by Nature, and Heaven cunnot bestow a

"Art thou prepared my Zinat, to don the garment of resolution, to leave the parental roof, and trusting thy honour and thy safet, to my keeping cross the border with me, and take up thy residence with thy infatuated slave in some remote part of the wilderness where we may pass the remainder of our days in case, contentment, and mutual happiness? Then we shall take our fill of pleasure, then we shall fear no interruption to the even tenour of our lives, then we shall defy the world who now frowns at our loves and seek the blessing of Allah, who will look henignly at the union of two hearts already joined by Him in Heaven, but which the malice and cruelty of our relations seeks ruthlessly to sever Thou tremblest! Thy nerves are shaken thou art amazed at the boldness of the suggestion! But, love, be calm! and let us be adventurous and bold, for daring wins the

"O thou magnetized emblem of supreme love!

The sigh which I heave from my heart, carry this silent language with the electricity of love to the eye of her who awaits my coming !

THY DELOTED PARHAT

# CHAPTER XXXVI

### ZINAT TO FARMAT

The reading of the letter occupied Zinat longer than she had thought, she covered the missive with kisses, and kissed each page as she turned it over The perusal of it thrilled her with emotion, and the last part of it filled her with consternation A trun of reflections passed through her sorrow-triken breast, and, while musing upon the past and the future, she fell asleep on the step where she had sat down The voice of Hulasia roused her "Where are you, chott Bi?' she called out "Haven't you been able to remove that insect yet from your coat? Bilt wants to know when you are coming to bed She concerled the precious bit of paper in her bosom, and went to sleep with it, mentally wishing that she had grown a rose-bud so that she might always be near his breast .

Her slumber was short and agitated She opened her eyes suddenly, fancying it was her beloved bending over her to kiss her to asleep 'It proves but a dream,' said she 'I had but grasped a shadow But O gentle sleep return often with the like appearance ! No witness is there in sleep and yet there is the resemblance of the delight How great the joy I experienced how substantial the transport that affected me! How I lay di olved in delight throughout my whole marrow! How pleasing to remember it although short-hied was that pleasure, and the night speeds on rapidly, and is runnous of my aftempts at buss!"

She rose with a heavy heart before it was yet day, resolved that, if circumstances restrained her hips, a reply on paper shall confess her flame and her determination. So she quietly retired to her room and with trembling hand she put to ether the words. Her right hand hed the pen, and the other a clean isheet white as the unspotted surface of her own nnocent heart She began and then she he situted . she wrote and then corrected what she had written she marked and then soratched out, she altered, and condemned, and approved, and one while she threw it down when taken up, and at mother time, she took it up again What she would write she knew not, the sentiments came to her lips but she found a difficulty in expressing them in apt language Her wounded heart-her pale complexion-her falling away-her down-cast looks-her eyes often wet with terrs-her sigh too fetched without any seeming cause-frequent embraces-Lieses , thoughts welled up-but she must be quick, or the house will be up with the first dawn At length she began -

#### Zinat to Farhat

"To whom am I to relate the story of my love the pun that gnaws at my heart, for I have no con fidante and no friend?

My companion is the memory of thee ' and my attendant is this sore heart within '

"O the delight of my stricken soul! Thou sun of the hemisphere of my joy! Then pole-tar that guidest the fruil bark of my existence over life's temperatuous sea! Thou star of my night! Then gen

of my morning ! "Thy letter has reached me carrying solace like a message from heaven. Would that I were with a message from heaven Would that I were with thee,—every day, every hour—my eternally 1 for them would thus aching heart be warmed by thy touch, and case to pulpitate Thou canst have no conception, love, of what I suffic for thee Thery moment my actions and my words are watched, and the expected arrival of my father from his voluntary earlier greater concern, for when he knows the rolations which subsist between us, he will be furners and will unterthe all indexages between us furious, and will interdict all intercourse between us iurious, and will interdict all intercourse between us I would have unticipated the proposal which thy lottor contains, but was restrained by a consideration of the risk which my character, my reputation, and my personal security will run. But my fainting heart is now weary of my present existence I cannot bear thy separation any longer I am a captive, captive to my lose for thee But I mg the chain with rapture Therefore, O zophy I take me like the seem of the carly rose whitherseever thou wilt, for I commit myself, and my all to thy guidance i

THINE TILL DEATH, ZINAT

She folded up the letter and sedled it, and as Hulasa was coming in to tell her that her younger brother was already up and had ordered his heres she slipped it into her hand, and went back to her bed.

bome of the passages in this Chapter have been adapted from Ovi I s Metamor; I osis.

# CHAPTER XXXVII

# MISS LAVATER'S NARRATIVE (continued)

# (Domestic economy)

I think I have mentioned that our meals were cooked by the Lalain This is a domestic duty which in a poor, or middle class Hindu family, devolves upon the house-wife And, especially when her sas or nand 22 are in the house, her duties in the kitchen denote her subordination to her elders though she retains the epithet of buhu 63 or dulhan 64

When engaged in this occupation, she puts off her ordinary clothes, and dresses up in a sart The sart consists of one piece of cloth, 4 to 12 yards long, by 11 yard broad The manner of wearing it is, to take it round the waist and fasten it in a knot in front then bring the rest round the body and throw the end of it like a scarf over the shoulder In the eastern parts of India this is the only garment worn by the women Some of the better classes wear it with inimitable grace, so that the whole of the person is effectually draped The san is either cotton or silk, and costs from one to fifty rupees.

The embroidered saris of Benares cost as high as 500 61

Mother in law

Or nanad husband a sister both of whom hold a higher rank in the order of family precedence than the son or brother s 63 Daughter in law

<sup>61</sup> Bride

<sup>27</sup> 

The paraphermals of the kitchen consist of the chanki, the chankia, and the utensis. The chank is a small are a say four feet square, marked off at one and of the serum lab or room, and sometimes enclosed with a low ornamental ridge, 5 or 6 inches in height, made of city mixed with cow-dung by the house-wife with her own hands. The inner surface of the enclosure is similarly plu tered with mid and cow-dung mixed together, and it is white-washed every day, before the process of cooking begins, with 1 thind mittless. The mid being dissolved in water in an open selver, the houre-wife takes a bit of old cloth, dips it in the solution, and passes it over the surface

By the time she has arranged the pots and prins, and cut up the vegetables, or cleaned the dd, the ground is sufficiently dry to be tred upon. She now enters the chauda bure-foot, and lights a fire of chipped wood or kanda "in the challa", which is a mid crection in the form of all with the open base fronting the operator. She puts the dd of no fire, mean while she kneuds the wheat-flour in a pan, and leaves it for a while, sturing the del occasionally with a brass or wooden halle. Dit is cooked in water only, heated ght's being poured over it at the time of cuting. The regetables are chiefly prepared in oils, though some people with a neer palate profer ght. Goats' measules is a common laxiny in a Kaith household but we seldom, if ever, got a taste of it. The ddt being reidy, the pân is staken down and an iron the de's placed.

<sup>6</sup> A kin l of soft earth.

<sup>66</sup> Cow-dung cakes use I for fuel

<sup>67</sup> Oven

<sup>68</sup> Unclarified butter

<sup>69</sup> An inverted metallic roun I pan used for baking bread

on the chillid on which the bread is baked. It is without any leaven as a rule, though the cakes are sometimes lubricated with ght: but this is a luxury.

The master of the house having caten, the females were exceed out, and we among them. We of course eat our meals in our small room, but the other females entered the chands attired in sirie, and there sate down and cat in metal plates. After the med is over, it is customary to wash the hands with mad or gramflour, which effectually removes the greese, and renders the skin perfectly clean of all impurities.

Once there was a rate-jant? in one of the neighbouring Kaith families, and a basketful of sweets was also sent to Lala's house, of which we of course had our share.

A rat-jood is essentially a female observance. In some localities, it is called by the name of Moriá. On the occasion of a son's marriage, for example, while the male portion of the fimily are away with the bánti? the female friends of the family gather together for the purpose of offering their congratulations to the bridgeroom's mother. A rat-japá or night-watch is observed, and they all are supposed to spend the night in singing and feasting. While the greater number of them six round in a circle and sing, one of them keeps time on a dholak, a monotonous measure being kept up on both sides of the dram. The dholat is a round wooden cask, both the openings of which are covered with goat's-hide called puras; the edges of the leather are proted down the wood, and connected together by means of a cord

<sup>70</sup> Lit: a keeping-up-at-night, a vigil

<sup>71</sup> Bridal party.

The paraphernalis of the kitchen consist of the claukt the chethi, and the utenells The claukt is a small area say four feet square, marked off at one end of the ver in lih or room, and sometimes enclosed with a low ornamental ridge, 5 or 6 inches in height, made of clay mixed with cow-dung by the house-wife with her own hands. The inner surface of the enclosure is similarly planstered with mud and cow-dung mixed to other, and it is white-washed every day. before the process of cooling begins, with pothni the mud long dissolved in water in an open salver, the house-wife tal es a bit of old cloth, dips it in the solution, and passes it over the surface

By the time she has arranged the pois and puns, and cut up the veget biles, or cleaned the bels and represent sufficiently dry to be tred upon. She now enters the charks bure-foot, and lights a fire of chipped wood or kanda\* in the challad\*, which is a miderection in the form of a U, with the open base fronting the operator She puts U, the dal on fire, meanwhile she kneeds the wheat-flour in a pan, and leaves it for a while, stirring the dal occasionally with a brass or wooden ladle Dil is cooked in water only, heated glias being poured over it at the time of exting The regetables are chiefly prepared in oils though some people with a meer palate prefer ght Goats meat also is a common luxury in a Kanth household but we seldom, if ever, got a taste of it The ddl being ready, the pan is taken down and an iron tdides placed

<sup>62</sup> A kind of soft earth.

Cow-dung cakes used for fuel. 67 Oven.

Unclarified better

An inverte I metall c round pan used for baking bread

on the chillid on which the bread is baked. It is without any leaven as a rule, though the cakes are sometimes lubricated with ght; but this is a luxury.

The master of the house having eaten, the females were served out, and we among them. We of course cat our meals in our small room, but the other females entered the chanks attired in sari, and there sate down and cat in metal plates. After the meal is over, it is customary to wash the hands with mud or gramflour, which effectually removes the grease, and renders the skin perfectly clean of all impurities.

Once there was a rat-jagai to in one of the neighbouring Kaith families, and a basketful of sweets was also sent to Iaila's house, of which we of course had

A rat-pagá is essentially a female observance. In some localities, it is called by the name of thorrasome locatities, it is cause by the hame of another. On the occasion of a son's marriage, for example, while the male portion of the family are away with the band, it the female friends of the family gather together for the purpose of offering their congratu-lations to the bridegroom's mother. A rat-jagd or night-watch is observed, and they all are supposed to spend the night in singing and feasting. While the greater number of them sit round in a circle and sing, one of them keeps time on a dholak, a monotonous one of them we have up on both sides of the drum. The dholat is a round wooden cash, both the openings of which are covered with goat's hide called ings of values are better an pristed down to the wood, and connected together by means of a cord

Lit · a keeping-up at-night, a vigil. 71 Bridal party.

made to run triangularly from one side to the other Metal rings are passed through these triangles, and by means of them the years are tightened to the required pitch. Then a double cord is fixed to both ends for the purpose of either langing the instrument round the neck, or holding it to the knee. The knee resting on the barrel, the first two or three ingers of the hands are brought into requisition to play the two sides. The right hand plays the right purd which answers to the trible, and the left high round which answers to the trible, and the left need to bas To make the left purd give a hearse sound, it is either lined in the centre with a preparation of roun, or a lump of mostened wheat-flour is pasted on it outside. This, however, is usually done to the table, and not the dobale.

The songs sung on such occasions are well known to the women. They are songs which are seldom, if ever, sung by the men they are called rat-gard sangle simple village ditties, ga3 and mirthful, cading in a refrain which is taken up by the chorus. The sounds are far from pleasing to the cultivated ear, they are nevertheless apt to excite pleasurable emotions in those who understand rusto music, or have lived in the country so as to enter into the domestic recreations of a native household

While the singing is going on some of the guests assist in making output's which is the principal dish cooked at a rat-jund. A large karl 4t or frying-pain is placed on fire, oft is poured in, and, when it is sufficiently heated, a lump of wheat-flour mixed and besten into a ball which sucks up the phi When sufficiently fired, it is taken off with a perforated ladle, and another lump dropped in As a rule, several lumps are drop-

ped in and taken out at a time. The gulgulds, when ready, are kept in a basket well covered up otherwise they would harden by the action of air. Next morning, portions are sent to friends' boases and partaken of greedily, for it is not always that such a treat can be had.

### CHAPTER XXXVIII.

## MISS LAVATER'S NARATIVE, ( Continued )

### ( Domestic Customs )

As I have described the Hinda ratjaga, I may as well, before I proceed further with the narrative of my personal experiences, give a brief description of the ceremony as observed among the Muhammadans.

It is held usually on the occasion of child-birth, the second klushi, of an amariage. When a son is born, the female friends of the mother or jaccha. come to the house, and keep up the chatt. which is a period of six or seven days following the event, at the end of which the mother leaves her bed, and bathes. A ratigage on the occasion of a marriage is held on the night previous to the marriage, and one in celebration of the second klushi on the night following the performance of the rive.

As described before, the women sit round in a circle, and sing to the music of the dholak. The Mu-

<sup>72.</sup> The rite of circumcision.

<sup>73</sup> Or, more correctly, tacks: the young mother.

<sup>74</sup> Lit . Sixth day, the sixth day after child-birth.

hammudan femule sex has a keener appreciation of sounds than the Hinda Though dancing is looked down upon, and is not generally precised, a young sprightly member of the chorus will sometimes stand up when pressed, and take a few steps Encouring ed by her example another will stand up, and so, 'You are not right, this is the way hou the step should go "and so on Of course their attempts at the light runtratic are clumsy and crude, and are productive of risibility among the spectators, for the art of duncing in India is reserved exclusively to the professional or kazbe, be he man of woman. In wealthier families, however, the danning part of the zet, and is preformed however, the dancing part of the rating ign is performed by a domni. The domni or domin is a professionaldancer and singer She differs from the ordinary lash in that she dances only in the presence of a female audience, and within the zanán-khaná walls; and unlike the other has female musicians to attend her The musicians are four in number, -two of them play the sarange or fiddle, one the talls or drum, and another the manua or bells. Unlike the men musicians these sit down and play, and as to the men musicians those sit down and play, and as to the performer on the drum, she plays the bdn/d for the bass, and the right half of a dholad, for the trable. The duncer passes round the whole circle of the right did not a did not a sit and the right half of a dholad, for the trable conditions are sit as the desired of the right half of the did not seen to the right half of the right half

While the singing is proceeding, pan is hunded round at urregular intervals, and the spectators applied the singer now and agun, whenever they are more particularly pleased with her performance, and.

may-be, some of them will give her a rupeo or two in token of their satisfaction This, which is known as bel, she receives and hands it to her chief musician, while she makes a low salam to the donor

The viands cooked at a rat-pand consist of gulgulds and rahm The quantity is regulated by the rule of and ruen and dhanya, that is to say—the flour may be-14 seer or 21 seers 14 maund or 21 maunds it cannot be the equivalent of a whole number or any other fraction of a whole If the quantity to be cooked 18 small, the cooking is done usu illy, by the women themselve, assisted by a nain But when it is in maunde, the master of the house comes to the resenc, and gets a ndi to do it in the mardand 15 The quivalds are sometimes as large as a cocon-nut, but, as I have described this dish already, I will not repeat the description here As to the ralm however it consists of ground nee kneaded in milk and sngar Raw ght is poored on this, and cut dry fruit is added afterwards namely raisins, pistachios almonds and chirongi's, the whole being mixed up together, and formed into clods as large as the hand can hold. It 14, you may say, a kind of thick paste formed into irre-

These viands are not partaken of until a quantity 13 first sont next morning to the nevrest mosque. The direction given to the currier by the mistress of the hon o 15 I have observed A huda ka rat-jagá " tako this in the name of Allah, an I fill up the tags with

<sup>7.</sup> The part of the house reserved for the male port on of the 6 Nut of the ch rongia say ida

<sup>&</sup>quot;7 Lit Cods vigil

<sup>&</sup>quot;q Ni he

it' The carrier does so, placing in as much as the niches will hold The mullah? of the mosque then takes it, and uses it up in his own house And he may also give some to the, poor, who generally throng before the morque on hearing of the treat awaiting them This duty discharged, the guests partake of what is left and portions are also sent to friends' houses who have not attended

Rat-jagás are held also as thanksgivings for special favors bestowed by Heaven For instance a vow is made,— if Aliáh gives me so and so, if such a request of mine is granted, I will hold a rat-jagá to His name—the request being granted, in payment of the vow, a rat-jagá is held as above described

A rat-gagá is always an occasion of rejoicing, and it is held only to mark some special event in the family Celebrations of the kind never take place in a Muhammdan family on a firvolous pretence, or as the means of gratifying the desire for company, or to hear music, or indige in greater social intercourse between the females of one house with those of another

The reader will observe that a rat-pagé partakes of a qu in religious character. It is made the occasion for a churitable distribution of cooked food But there are other forms of charity appertaning to the fehale members of the house, which I shall now proceed to describe

<sup>79</sup> The resident min ster so to speak,

### CHAPTER XXXIX.

### MISS LAVATER'S NARRATIVE ( continued )

(Other domestic of seriances)

There is another kind of distribution known as Bibi ká kundá, called also Bill II samak or Bibi ká dán t This too is a thank offering for some special favor granted by Allah or a token that a vow once made has been fulfilled The mistress of the house has a quantity of sweet-rice cooked, which when ready, is poured out into a lord kun la or new earthen-pan Ghi, cut dry fruit, and a quantity of milk and cream are poured on it, and, Fatiha being read, the whole is covered up with a clean backet and put uside Invitations to have been sent already to guests, who of course are women The Lundá is not meant for ordinary guests at all it can only be eaten by the friends and relations of the hostess or by saidans 81 It is served before 5 women or 7 or in excess of that in odd numbers, and the guests must be the legitimate single wives of their husbands sohagans, 82 that is. given to the strict observance of the parda, never been seen by a stranger male above six years of age.

<sup>80</sup> The nvitation is an oral one and is couched thus I have held Ha rat Bible kundd come!

<sup>81</sup> Fem of Sa ad met a descendant of Huse us who was the grudson of Muhammad by Fat ma his laughter

The term Bibi in such cases refers always to Fátimá

<sup>8°</sup> A woman beloved by her husband or a married woman whose husban I is alive Suhdg is the affection of a husband

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and given to performing the namdz-s-panjadnd s. In the absence of friends or relations—nud so many as 5 or 7 are very seldom found among them—their places are supplied by the same number of Satad women, able to Infill the specified conditions. The guests come well-dressed having gone through the built during the day, and the kunda is placed before them. They are supposed not to have taken any food for twenty-four hours, so they sit down to it with keen appetites, every one cating out of the same plate. When dismissing them it is customary to give them some chrights or a dole in cash. It may be enther a dupatita in the corner of which a rupee is tied up, or a rupee, together with a complete suit of clothes consisting of the five garments.

The institution of Hazrat Blbi kå kunda dates from the reign of the Empero Jahângir. It is related that when his attentions to the wife of Shér Afgin became decided, and the belief gained ground thut she was going to be the future queen-regnant, the queen that was, namely the leptimate first wife of the emperor, formed the design of making an open-show of contempt for her rival by inviting the Indies of the Court to a first in which she could not join. She accordingly promulgated the conditions, one of which was that her guests shall be virtuous and chaste, and such as, except their husbands, had not set eye on any man Whatever Mehr-al nets's other

<sup>83</sup> The five hours of prayer inculcated by the tenets of Mu hammad, and at which every orthodox Musalman bends his knees in adoration to the Almehty

<sup>84</sup> Lat something to light a lamp with
85 That was her real name. Lift it means the sun of women kind

pretensions might have been, she of, course could not presume to appear at the feast, for, besides having to face the resentment of the injured queen, sho had to count upon the con-equences of casting a slur upon a feast held in honour of the Hazrat Bibl. If a woman who cannot meet all the conditions required of her, yet dares to join in the feast, she is attacked by various descases or suffers otherwise from the wrath of the offended saint. It is related of n mistress of one of the Nawabs of Rampur that, having set down to a feast which she herself had given with the full consciousness of her own deficiencies. she was soon after troubled with an ulcer on her face. which refused to be healed, but eventually made a perforation through her cheek; and from the effects of which she died Women who find themselves debarred, are therefore chary not to accept an invitation to the feast.

Similar in character are the celebrations called Paighambar ká kúndá, theld on a Friday during the season of Bárah-unfát, the hubbar and the kúndá of Saiad Jaklá-Bakhárí, also held on Fridays during the month of Rajab. There is another called Mushkil-Lushá

<sup>86.</sup> Fátimá.

<sup>87</sup> The "prophet's offering," which means of course Mahammad.

<sup>89</sup> The third month of the Minhammadan canonical year, properly called Rabi-ul awail, in which the festival of the Richaralit, commenciative of the death of Minhammad, taken place. It is observed on the 12th of the month.

<sup>89.</sup> The seventh month of the Muhammadan canonical year,

All lá lúndá 20, consisting of réoris 21 of the value of

partaken of by men; but the last is meant correlatively to Bibi ki sainuk, and can be partaken of only by Sufis, 92 or by chaste husbands; though Allah ki midz,93 yet another form of the same institution, may

90. Lit. The cup of the difficulty-solver Alf. Alf, the son inlaw of the prophet, and the chevalier without four and without reproach of the history of early Moslem conquests Dayad is a cap stitched from ereen leaves 91. A kind of sweet meat made of coarse sugar. Drops rolled over in til or the seed of the scsamum

A sect of philosophers in Persia, and who have also their followers in India, from sdf: pure Also, sdf: wool, from the professors of the doctrine being clothed in woollen

93 Lat God's offerings. When such an offering is going to be made, the Fatild or opening chapter of the Quran is recited over the yands, and which thenceforward are consider-

OTHER DOMESTIC ORSERVANCES.

51 or 52 pice, or as many annas. All these may be

de eaten by any male.

garments.

ed to be sacred and consecrate.

### CHAPTER XL.

## MISS LAVATER'S NARRATIVE ( Continued )

# ( Remember the poor. )

A custom prevails among the Méwatis, and the weighnen and butchers of Brij-land, so which hears a close analogy to the Bibl kā kundā described in the last chapter; it is known as the Kanduri.

These several classes, all Muhammadans, are generally well off. The M'wâtis are thriving agriculturists, the taudis follow the profession of weighmen, while the quadit or butchers I am speaking of, are either wholesale or retail dealers in cattle or sheep. They purchase young stock and make it over to the abursts or gadarids, and after they are grown, they drive them to long distances, even as far as Calcutta and Rangoon, where they sell them wholesale and realize handsome profits. As to the weighmen, at a period when the hallembhå or thär salts used to be manufactured, their profession was to weigh the salt before its removal from the areas or pits. Now

that the manufacture of that species of salt has ceased, they pursue their trade as weighers of cereals,

<sup>91.</sup> The country bordering on the Jumns, and which was the scene of the amours or eccentracities of the Highdu god Rrishn (or Krishna), is known as Bijr or Brij. Mutra and the Native State of Bhurtpore are chiefly included in the name.

<sup>95.</sup> Grazers of borned cattle,

<sup>96.</sup> Grazers of sheep and goats.

This was a manufacture peculiar to the Bhurtpore State The salt was made by solar evaporation.

A cart or curts are brought to the market lader with grain, it is the business of the taild to wough it out to the wholesile purchaser. For his trouble he charges a fee of one anna a maund, more or less. He semetimes communds the rate by refusing to begin until a higher fee than ordinary 19 pud him. Ruther thin allow the consignment to he over, therefore, for a day or two, the former agrees to his terms. At other times, he is bribed by the purchaser to give him a liberal weight. And in this manner the tailed makes a few rupees over and above the usual fee

These classes are therefore very well off But in their prosperity, they do not forget the tithe which the precepts of their religion require shill be paid, in the name of the Giver of all good things from the profits which they make And, accordingly, it is their invaryable endom to put aside a certain proportion of their earnings, to be applied to some charitable purpose

The manner of banking the same is as follows A hole is dug in the ground into which the nave of a wheel is fixed, below the spectrue is buried a hánds or earthen vessel. The money being through the spectrue into the hands, where it is safe for the spectrue is only just large enough for the coin to pass through And no thet will touch the deposit, as it is considered secred. From time to time the deposit is made, and the mouth of the spectrue covered up with a vessel. When the period comes round for making a pilgriming to Mádár Sabib or some other shrine, pakuán\*\* is made, and being filled

<sup>93</sup> See App XX

up in a blanket or kharica? bug, on their way to the shrine they make a slight report over these sweets, as they will not cook anything fresh until the halting-place is reached in the exempg. The vow being paid, on the return of the party from the julgrimage, the kandure or bank is opened, and the deposit is then taken out and spent in making a feast to the brotherhood.

## CHAPTER ALL.

MAN'S AMBITION, AND WOMAN'S FAITH.

Zinat lay awake till long after every one had restred, and was fast asleep in bed. Every five minutes she ro e and set up in her bed in wild be wilderment, and held up her head, and press I her throbbing temples between her hands. She was in a fiver of excitement, her nerves were string. Once her brother asked her why she was so restless, and Hultara offered to press her head and shrimpoo her to sleep, but she excused herself, alleging that she only felt het and would soon be asleep. And once Nature overpowered her will and she was heard to be breathing hard as if in deep sleep, but it proved only a disturbed slumber, for she started up suddenly as it struck two of the morning, and felt about her bild for something. If was her diddi. She drew it over her head, for she felt chilt. The sky wis dark and cloudy, not a star was visible.

<sup>39</sup> A kind of coarse red stuff very strong and durable

<sup>100 1</sup> k r l of light quilt

week before, and, as it was the period of the r moon, everything betokened the setting in of monsoon in full force

It was Monday, the 22nd of June She had ! thinking of this Mond is ever since the last few di She thought it was going to be a memorable day her life It had been a short life, for Zinat had o seen fifteen summers And as soon as she read the stage of adolescence, Harratt Ishq 101 had set mark on her forehead The roses had left her chee and she was no longer the same sprightly girl as : used to be before Her father marked the change her appearance and her manner, but he was ab orl in his own speculations, he was ambitious of politi power, so he cared little how matters went on w his fimily For are not our lives controlled by a mat 102 ? An l our destines, we cannot change the as we would? We may rub our feet against the fle or place our foreheads low in supplication, all i same for whatever is written in our foreheads, th will surely come to pass. Where then was the t of his diverting his thoughts from matters of great moment to his schemes of celf aggrandisement i the minute of life in his zanana?

Being a man of the world however, he had suicent acumen to perceive that an attrehment he sprung up between his daughter and her cousin. Fi hat the arrow of love had pierced the hearts of bot no human skill could extract the barb or cure it wound. It must cure of itself, or fester indefinitel mult be first errow promitions to the lovers. He h.

<sup>1 11</sup> Cut 1, the god of love

privately consulted an old astrologer on the banks of the Khannaut whose conclusions he could rely upon. and the latter had assured him that the phonix's 1'3 shidow hal passed over him . Further, that both the young people,-his daughter and her cousin-hall been born under the conjunction of the planets Mirrikh194 and Zohra 104, and which circumstance accounted for their being of an amorous temperament ! Facts in nature are perpetually repeating themselves He too had been a gallant in his time, but the Sun happene I to be at a distance at the period of his birth, and so his indiscretions were not discovered child a case was analogous to his own, but he could trust to her natural instinct of honour not to commit herself too far other than prudence dictated Personally he had no objection to Parhat becoming his son-in-law, he rather liked the lad, who had been a favourite with him until that open rupture between him and his father in the brushwood, by the banks of the Khannaut And then the estate of Makhdumpur! That bone of contention existed still, and to which had been super-added the intolerable mortification of having been outdone by his rival in the race for the Nawabship He could never be friends again with Qadar-Ali-Khan, and as to his son, why, an alliance with him was now impo sible

The times had pretty well done up for Qadar Ali

The fabulous Hamd which is believed to have his home on the aummit of Koh i Qif (the Caucasus) It is supposed that the head which he overshadows in the course of his flight will in time wear a crown. The creature is synony mons with the unod and the simural.

The planet Mars.

<sup>1).</sup> Venus.

Khán There was disorder within his nizámat, 106 there were frequent commotions in the city; open icts of tyranny were overlooked by the Nawab nay, he fraternised with the perpetrators of them There was a concurrence of circumstances favourable to the advancement of his own claims to the nizamat And he was not the man to let slip the opportunity Amid jarring elements and conflicting interests therefore, he left his retreat in Oudh and appeared suddenly in Shahjahanpore His adherents, who were influential and powerful, gathered round him, and, in a general council, it was resolved that they all should proceed to Bareilly, and obtain the Nazimship from the Nawab, Khán Bahádur Khan 107

This night be was resting under his own paternal roof, intending betimes to start for Bareilly He had called up and kissed his daughter before going to bed-an unusual proceeding with him, but not wishing to commit himself to an open admonition of his child, he repeated as her steps retired, an ancient line, the purport of which was "Why should the wise commit an act for which they shall be sorry afterwards?' 'Those are weighty words,' reflected Zinat—and Abba Mián evidently meant them for me I wonder if he knows all about it! If he does, then farewell to life, farewell to hope! I shall have no Parhat must possess some knowledge of Abba's thoughts, or why should be have fixed on this very day for the commencement of an enterprise which probably will be attended with disastrous conse-

<sup>106</sup> Government h s provincial charge the province ruled over by a ndzim or governor

The heary headed rebel who ruled at Bareilly and who arroguted a higher office than the ndam of Shahinhanpore

quences But——, and she rat up again in her bed—that I have promised to be true, and I swear by my head that I will keep to my word. O Hazra' Hill, be thou my counseller and my guide! Manday is not an anspicious day for going a journey to the castist; so the ancients have raid. But why should I fear? Will he not be my constant companion wherever our quanat may take us? So, Zhint, benot a craven! No, I shall not abjure my promise for fear of unknown dangers. Allah will watch over us!

Thus she argued and resolved mentally And in the midst of these cogitations, she lay down again and fell asleep. Suddenly she started up as mentioned before, and drawing up her dulat over her face, was again lost in reverie. "O the darling of my heart I where will this pression lead me? How many wells deep and dark have I to peop into, and explore their illimitable depths !100 O Wonderful! O Merciful! Did my eyes really delude me, or was it a dream? I thought, for surely it could not be a reality; I thought I was fir from home, had crossed rivers and mountains in pursuit of Farhat who still cluded my touch, when lo! I am caught by a whirl-wind and lifted up in the air. I feel about with my hand« I look below, when, O horror! I am enveloped in flames, yet am I not burnt! I weep, I sob, I pour forth my heart in sighs I call on Farhat. Farhat! O Farhat, the delight of my soul, my longed for, where art thou? Behold these flames, the fire of sorrow that circles me round! Why comest thou not to release thy Zinat from this junat-ul-

<sup>108</sup> See App XXI, .

<sup>109.</sup> An orientalism

ndr—this paradise of fire? Another face now peers nto mine, it laughs and invites me to laugh and smilingly leap into his arms. Can I, the heaven-made bride of the matchless l'arhat, I who have sacrificed my all on the aliar of his love can I give that which is his to another? Never'l despise thee! I spurn at thee, foul, malicious spirit begone! The fire glows with intense heat, it eclipses the glory of the sun now rising with effulgent beams in the gorgious orient, now the country all round is secorched, yet am I not burnt. My sighs are caught up by the sparks which fly about the chariot-wheels of my captor now saling in the sky, they are carried by the four winds of heaven to the palm tree where——"Suddenly her eyes opend, and she started up

# CHAPTER XLII.

#### LOST IN THE DEEP

There cannot be a doubt but that Zinat's mind was unlinged, yet she know perfectly well what was expected of her. The lightings-firsh revealed to her that every one was asleep,—her mother and aunt, and her father and brothers outsule—all were first locked in deep eleep, and the futiful Illians, her fast felend and the repositors of her secret, she too lay snoring in the porch. The gong struck three, no more delays, the hour had arrived, the step decided on already must be taken, for good or for ill. Wrapping her light quit round her, she gets up from the bed, and, treading lightly as if on e. ge-fields, she steals into the garden by the back-door. Her step is firm,

though her heart beats fitfalls. Not a lingering look at her dear old home, at the dear forms wrapped in unconsciousness which made that home to dear. The passion that devours her inside, the f ser that dazes her reason, impels her onward. The gentle pardinuhin 110, the ten lerly-reared nd-nin 111, to whom the four walls of the z indalhana 113 hal been all the world hitherto, steps forth dauntlessly to behold the open face of nature It was gloomy, sable ap palling, this night The thunder gramble I in the sky, the lightning flashed from one end of it to the other By one of these flashes she perceive I, as she passed the garden-wicket, that a median awaited her in tho street. The kaldra were ready there with muffledup faces, and a tall, manly figure, also muffled, stalked about near by awaiting with anxious expectation her arrival Without question or any explanation, Zinat takes her seat in the means the kihars lift it on to their shoulders, and with steady but quick step carry her along northwards Now Bahadargan is passed, then Bulupura and Bahadarapur, past the school and Gulab-tari, the Lahars make a half loft turn, and dip into the melon plantations on the right bank of the Khannaut The river has been rising slowly during the past few days but is flowing with a sluggish course, and is still fordable in some places The kal drs, without the least besitation, plunge into the stream, feeling their way on with long poles in their hands. It is only a matter of 200 yards, the opposite bank is soon reached, they keep up their old

<sup>110</sup> Lit the sitter or dweller in parda or seclusion.

<sup>111</sup> A delicate woman a belle

<sup>112</sup> The female apartments

222

rot, and, tired and exhausted with the rapidity of heir march, they set down the mediad at length on a sandy plateau, and retire a little distance to rest awhile

Half an hour passed The tall figure who has been noticed before, and whom we shall for our present purpose call by the name of Piroz, as if he was the guardian angel of the meana, now arrived at the spot he had found it impossible to keep up with the nimble-footed hal ars After taking a pull or two at their chilam, he desired them to get up as the dawn was now appearing in the east. "Be quick," said he, "and if you can reach the sawart113 beyond the lorder before daylight appears, your reward is secured Be quick ' They all rose up being somewhat rested, and, putting their shoulders to the poles. lifted the meana off the ground "Bhalle bhat ! "114 exclaimed one "The meana is lighter than before What can be the reason? Rest is wonderful!' "It feels as if there was nobody in it,' said another "Kác bhaiá, báp kí saugand 1116 there is some mystery here, said a third "Let us set down the meana, it is a feather-weight I' exclaimed the fourth They set it down accordingly One of them tried it again, and declared there could be nobody in it, as it was perfectly light Probably the bibi sahab strolled out while we were resting and midn hurried us on, so she was left behind | They all agreed that that was the only hypothesis upon which they could account for the lightness of the meand "Could we but peen in, we should make sure '

<sup>113</sup> Lit conveyance but met the one in it

<sup>115</sup> Well brothers I swear by my father t

Meanwhile came up Firoz, who had lingered behind to make wuxu, 116 and say the fajar li namáz, 117 and felt annoyed at the meana being still on the ground, and the kahars engaged arguing among themselves, "O nalkigo l'118" said he, addressing them in anger; "did I not plainly command you to set off at once, and here you have again put down the mediad, and are wasting precious time in idle talk?" "We are in truth in a precious mess, midn," said the foremost of them; "for we truly set off when you told us to, but where is the use of going further as there seems to be no one it? We were all in a dream!" "O mardud fine O bewuquef 1200 what art thou chattering? Kafur! hast thou dared to peop behind the pardá?" "No, mián! how could your slave presume to do such a thing; but come you and try to lift the medna yourself. Now, does it feel as if there was any one in it?"

Firoz wondered what it could all mean. The mednd was truly light, light as a feather; what could have become of its occupant? It would be an unpardonable breach of etiquette for him to peep into it; he would not violate the sanctity of the parda, and his void would never forgive him for doing so. Yet here was a strange pass. He must for the sake of that very friend break the rule and look in, for if Zinat was not there, dead or alive, the mystery of the empty mediad must be traced to preternatural causes. And so he lifted the parda and threw it up; he put his liead in and took a careful survey of the interior, but there

The ablation of the hands and feet, etc before prayers 117

<sup>118</sup> O worthless !

<sup>119</sup> Reprobate, rejected 190

O fools ! Lat without discernment,

was no one in it. Not a trace, not a vestigo of Zint or of any one having but recently sat in it! He let down the pardd and turned a force look on the kahars. "This mystery must be solved, or, maldine !!" hissed he between his clenched teeth; "I shall knock off the head of each one of you;" putting his hand to the hilt of his sword as he spoke.

"Affaht" answered the Lahdr, who had first spoken. "We are at your feet, kill us it you liket but we are unable to explain this mystery. We ourselves are at a less to account for her disreperance Believe me, heigh: "we are all amuzed to discover the methat is empty. The only suggestion that we can make is that while, like you, we were resting on this side of the naddii" but adhab probably came out for some purpose; and before she could return and resent herself, we took up the methat at your command and started off!

"This, or she is drowned," observed Firez, mentally; "fell ut of the medana and was drowned; what else could have become of her? And now what explanation can I give Farhat, he who had trusted his most precious treasure to my keeping? Will he for a moment accept the theory that she was drowned while crossing the naddt? Will he not rether be inclined to question my honesty, and impute the worst af motives to me? And who would not? Things look so suspicious against me? Whe gianal!" where

<sup>121</sup> O accursed t

<sup>122</sup> Vulgarly pronounced for huzur, which sec.

<sup>23</sup> A small stream

<sup>124</sup> O my fate! A common exclamation

has retribution overtaken me, when the adventure had nearly proved so successful 11-3 "

So soliloguised he, scratching his head meanwhile, and casting his head-dress to the ground 100 He was in a great state of mind After a pause, he began But what is the use of mourning in this fashion? If she has truly been left behind, as these fellows surmise, she will be found I will go this instant, and search every spot of ground Or, if she have fillen into the stream, I will have the bed dredged though the current be ever so fist I will bring up her lifeless body, and, presenting it to Farhat as mute but irresistible evidence of my innocence, will stab myself thus, and die! 'He had nearly acted in cha racter the last part of his speech, and had actually drawn his knife from his girdle, and was in the act to strike himself when his hand was arrested by the strong arm of an unknown per-on, who begged of him to come to him-elf, and rather than fritter away time in useless lamentation, accompany him back to the spot where he had crossed the niddl, and make a thorough search all along the bank

<sup>25</sup> A Pers an proverb used occas onally for all but won

<sup>126</sup> As gn of deep sorrow

## CHAPTIRXLIII

#### PARHAT IS MAD

Both these, therefore, started with this object, while the rost of the lad dir x-mained with the médiad It is as now daylight. The sun, obscured by clouds, was just peeping above the horizon, when a young min with his free mulled up, rode up to where the médiad was set, and dem unded of the kahdis whose médiad it was, and whit they were doing there at that early hour? Was not there another person with them, dressed better than they, and taller than them all?

The kahárs were perplexed. They apparently did not wish to answer any questions, but, on the other hand, the man on horseback was in evident alarm, noticing their tell-tile faces. Not waiting for their answer, he burriedly dismounted, and staggered up to the médind. He flung asside the curtain, and looked in Dismay, universement horeor seized him Struck all of a heap, he demanded of them where the bibarsthab had goine, and what had become of the tall man. "Answer, O for the sake of Khudd in answer me quickly in."

The kahars had sagacity enough to discern the nature of the business in which they had been engaged. In a few words they informed him of the mishap, how excrything had gone on well until they crossed, and how the brit stake had disappeared suddenly from the mishau In conclusion, they told him that the tall man had gone back to search for her

<sup>127</sup> For God s sake

'O the traitor ' the fall e friend ' the serpent in disguise ! Did I trust thee for this day with the care of the object I held degreet to my heart? Oh, then hast twen me a fital cut! Where shall I look for her where shall I look for thee, to bury this sword in the fil o bosom, into the breat that could harbour so much deceit against thy fri nd . Thou art gone so much decent against thy fir ind. Thou art gone O Zinat I thou art gone aguinet this will, I know, but my peace of mind, my honour, my life, all tre gone with thee Henceforth I shall winder like an outcast from my paternal home from my firends, from the land which gave me birth. The world will heft up its finger of sorn at me. I have deserved it—for tearing thee from thy own loved home, from thy devoted parents and fond brothers—in order that I may flee with thee? No! Pate forbide that, in order that thou migest be made to taste the forced embraces of one whom I called by the sacred name of friend! O forlorn! O wretched! the writh of Allah has overtaken me i O thou blue-vaulted frame above ' fall on me, hi le me fron the sneering world from the agonised lookof her parent, and the retribution of her brothers! Oh I shall run, run fu away from this spot I shall bury my elf in a strange had, -in obscurity in darkness in forgetfulness !

and having poured forth the igony of his soul so far, the young mun throw himself down on the ground and seemed to r-Lip o into a state of insensibility. The blink was too much for him he had fainted. But a while after he opened his oyes wildly, and in a transport of rage he began to tear his hairs, and citching hold of his head he sprang from the ground, exclaiming "My head! I my head! Zindt, I see thee! Thy arms are spread out as if thou wast imploring

my aid to resule thee from an invilling ill-ridom." Thy hirrowing cool can her? I Weip not? I come love? An I raying this he rished as if he was going for some fixed object, his seimiter drawn in his hand, with which had bed in the air at some imaginary object while all the time he was shorting I come? I come?

Farhit was mad '

### CHAPTEL XIIA

MISS IAVATER & SAPRATIVE (continue !)

( Poor Lado's file )

Every one of us-slept in the yard and so dit Lala and the famile members of his hoosehold. We had become like so many members of the same finnily Livery one used to the golf its statement that who, as a rule, used to the anaphuring the diy hat made a point of keeping watch all through the night. It was distressing to see her sit up night after night. She might have dozed off now and then, but her watchful apart never slept. Her institutes of present evilor, of coming danger were as keen as before. In the subject of the last watch that had been as the man of matter keath 12 in the last of the subject of the last of the last

<sup>128</sup> One of the many septs into which the Ká th community shreded

at hand that you can give me ?" He brought out an old rusty knife and give it to her Mother took pains to clean it and sharpen its edges, and secreted it on her per-on

And so days and nights passed, and, except for our daily and hourly "fear of being discovered and murdered, nothing eventful occured to break the sad monotony of our existence. But on the eighth or tenth day of our sojourn, there occurred the incident which has been related in Chapter I Every one had retired to bed, the only vigilant eye not closed in sleep was mother's It was 10 or 11 o clock half awake, when mother remarked that she got the smell of chimilian flowers At the same time, a clod of earth fell down Mother's attention being drawn to the will, she perceived in the dark the figure of a man lying stretched over it, another and then another They were concerled by the shade of a kaith 180 tree that grew at the end of the yard and consequently their outlines could not be perceived with di tinciness But my heroic mother was equal to the occasion She drew the knife from her bosom, and exclumed andibly that she would pierce the heart of the first who attempted to lay hands on me Awel by her intropid a-pect, the miscreants leaped down the will. and decamped

This circumstance proved to us that our present security was bound to be short-lived, and that our hiding-place had become known to the e who thirsted for our blood

Another incident occurred later on, which still further excited our apprehensions Out of our ser

<sup>1</sup> Just mie.

<sup>130</sup> See glossery

vants, two had followed us to our hiding-place, n incly Ládo da, and Nable, my father's bearer. This full servant had been my grandfather s bearer in the olden drys, and hud alterwards taken service with my fither. He was implicitly trusted. When trouble came upon us, he refused to leave us, so Lalá permitted him to occupy a corner in the house. We had of course no use for him now, but the old man used to eat and sleep in the yard, and his presence was a kind of comfort to us. As to Ládo, she was a woman from Phiani, 131 (in the district of Khiri Lahirpur.) When mother field, she followed her, and refused to leave her. These two inthiul servants to gether with two of our dogs, were the only mementos left us of our deer old home.

gai 32 of Pihann, this man had been going about in search of her ever since the outbreal. He had been once or twice to Lila shows before, having receive information that some Firing's were refiged there but had thy as been told that he was misinformed About the 23rd June he came once again, and spoke to Lilla, "My mother in-law is here I am "re she is I have enquired everywhere, and people tell me that she was seen to come only is far as this, and beyond this the tracks will not go So Lalan you had better let me take her awa, or I shill brings trouble upon you" Lala replied that he might go and do as he pleaved but that he knew nothin, about his mother-in law But the man be, une persistent —

Lado had only one daughter, married to a sigli-

'I tell you man, said he that the tracks do not go beyond this house, and have her to day I

<sup>131</sup> Noted for the excellence of its blades,

<sup>139</sup> A sword-cleaner or a sor I grin ler

shall. I wouldn't care a bit about it, but my wifehas be a formenting me ever since it a outbreak, to go and fetch her mother. Give berup, I say, or take the consequences of your refusal."

Isla again told him the same thing as before, "Then will you allow me to search your house?"

"I will allow you to do no such thing," angrely replied Lala. "Go away, you insolent fellow. How dare you propose to enter my Zanáná"

Thus foiled, the man went away in great anger, threatening to inform the Nawáh, and to bring down a tuman 112 to the honce

After he had gone, Lalic came in and told my mother all these things, and he advised her to let the woman go. Mother of course and that she was not in the way at all, and that she might go by all means. Lado now came and fell down at mother's feet, and hid as all frewell.

"Ard men Men Schol," "It she sud "It costs me a pring to leave son all, and at a time when such a step on my part looks the defection of my kind mistress. But I swerr by my eyes, no! I would rather have shired your good or ill fortune than desert you, and I would never leave you, but that boy of mine is a violent min If he goes to the Nawab as he threatens to do, it will be all up with his! and then—that is my only child! Don't be afruid, however, Mêu Sahab. I will never tell on you Though a knife be passed over my throat, I wear by Allah I went then Laddo will not recealyour

<sup>133</sup> For glossary

<sup>131</sup> Omy mistres

Inding-place May Allah be with you, and may Mushkil-kusha 135 soon end your trials !"

She blessed me and my cou-in, taking our balden,130 and left the house in tears Poor Lade! she had been many years with us, and we had all got to like her, and her attachment to us during the period of wour calamity had further won our affection

In the evening, when Lalá came again, he related to mother what had befallen poor Lado her son-in law in Bahadarganj, and accosted him "At & maia 1' 137 said he, 'where have you been? I have searched high and low for you, where do you spring up from today?"

"Bèta / '138 replied she- I have these many days been knocking about and now I am returning from Fatchgarh "

2.3.2

'Why máia what took you to Patchgarh? What has become of the Firangans whom you were serving?" 'Now, how can I tell you what became of them?

They were all killed I suppose"

News having reached the Nawab, he sent for them both and he closely questioned Lado as to the whereabouts of the Tirangans, with whom she had been employed She said she could not tell, she did not know

' Now, this muiddr,' 139 swore the Nawab , this murda tries to bandy words with me She knows

The solver of d ff cult es a reference to Ali

<sup>136,</sup> Lt Calam ties sor ows The process has been explained in Ch XIV

<sup>137</sup> O motler

<sup>148</sup> Son

Lit One d at or curron Used to express after contempt 1.39

full well where they are, but will not tell Khuda Le quam. 140 I will have your head chopped off, unless you tell me overything regarding them Do you hear?"

"Khuddwand ! '11 tremblingly answered Lodo
"How can I toll you what I do not know my solf?
I certually fied with them, but what became of them
afterwards I do not know"

'Where did you part company with them?"

"Somewhere near the culvert but beyond that I dont know"

"This shaitanni P"142 again swore the Nawab

This khuan 1143 will cause me to commit a violent act. She provincates Qui an ki quam 1144 let her be dealt with according to her deserts."

And at a signal from the Nawab, two mon rushed up, and, siezung her by her hair, placed a naked sword across her throat. And now the poor woman writhed and wriggled under the strong grasp of her captors. She protested, she swore she declared that she knew nothing and entreated that mercy might be shown her, as she was innocent.

Muán Khudá kè wastè, for God's sake, and for the sake of His Rasul, dont torture me I really know nothing, or why should I inde it from yon? Hazár kè su ku qasam. 16 I know nothing."

<sup>140</sup> Lat God south

<sup>141</sup> Lord. My lord 142 She-devil

<sup>143</sup> Lat refuse, riff raff

<sup>144</sup> Quran s oath

<sup>140</sup> I swear by your head my lord

"Why swear by my head, you murdd: ?" raged the Nawab "Well, since you are not afraid even of the tegh," I suppose you really know nothing Let her go"

"And thus," concluded Lala-"the poor wretch

was let off when half dead through fright"

### CHAPTER XLV.

MISS LAVATER'S NARRATIVE (continued)

( A change of Governors)

There was a great beating of drums on the 24th of Juno and the sound of naubat-nafir 1<sup>30</sup> came to our errs very distinctly, as we entered the yard later on These sounds were of course not unfamiliar to us, but they had not been herd of since the outbreak, and, attended as they were with the shouting of the multitude, and the tramp of horses we fanned there must be something unusual astir abroad Our curiosity was soon satisfied, when Lala came in and told mather.

"A change of Nawabs to-day, sarkar "

"Indeed, what can it mean, Lalá?" she enquired "I thought that Oadar Ali Khan still reigned?"

"He did until this morning but has been superseded since by Ghulám-Qádar Khan Of course there

<sup>146</sup> Sword

147 The fife and drum, usually played in a balcony on the royal residence. It is also known as realess closely.

is much of a muchness between them; for they both belong to the same ancestry, and each claims the hereditary title. And, both of them are inquired to our Government. There is this difference between them, however, that whereas Qadar Ali Khan is a man of a dissolute and sensual character, tyrannical and indifferent to the excess of government, the other possesses greater energy, and protends to picty, yet would extirpate the lafars root and branch.

We all trembled, he proceeded---

"When the mutiny first broke out, Ghulam Qádar Khan was absent in Oudh, at a place called Bansi He had, nevertheless, been inciting the rustic population to throw off the British Joke, and, but for an open rupture between him and Qidar Ali Khan, they both would probably have acted in c neert, and Blingwan only knows what greater atrocities would have been committed But it was ordained otherwise He refused to have anything to do with the marder of women and children, and as the sepoys for this very reason showed a preference for his iiial, he withdrew for a time to a safe distance, from where he has been watching the course of events Marhar Karim has thrown in his lot with him, and Nizam Ah Khan, Mangal Khan, Abdul Rauf Khan, Sital Singh, and a host of others, belonging to good and influential families

"On the 15th June he arrived at Shahjah inpore, and the following day he proceeded to B ireilly, in company with his followers and supporters, and presented himself before Khan Bahadur Khán, the horry-headed truitor who now calls himself the heutenant of the faithful, and laid before him his preferential title to the Nizamat of Shahjahanpore. On his

presenting a naturana, its his request was granted. Yesterday he returned to Shahjahanpore, and commenced at once to make arrangements for organizing a government. The Uniz-Abdusta are believed to have fraternised, so much so that Hamid Hasan Khan has been appointed one of the Naib-Nazims. 120 This morning, the leading rebels attended the darbarin of the new Nawab, presented nazars, 117 and received their different smads 151 of office. At this time the Navab holds a night entertainment; do you not hear the sound of the rushan chauls?"

"Do you think we are likely to be disturbed, LAM, in this retreat of ours? What would be gain by killing the harmless and innocent?" anxiously enquired dear granny.

"As to that, no one can say anything certain, Bari Bi, "33" he replied. "I expect, Muhammadan as he is, he is as cruel and vinductive, and as desirous of signalising his reign by the murder of 'Adfars,' as was his predece-sur. I have, nevertheless, heard a rumour that some deep grief has fallen on him, and, which far from subduing his spirit, makes him look wild, and more like a wounded tiger confined in a cage than a sagacious and politic ruler, just gathering into his hands the reins of government.

143 Present, gift

149 The Mdf - khills are one of the numerous Pathan clans on the North west frontier They are distinguished by keeping their heads shaved

150. Deputy-governor.

151. Court-function.

152. Present offered to the Ruler on State occusions Compare 148 153 Credentials

154. Old lady.

"What are you alluding to, IAIA," enquired mother
"Is it a private grief—wife dead? He can get another,
and half a score more, now that he is a ruling Nawab
But what has that to do with our ultimate fate?"

"I think it is likely to influence his conduct," he replied "Rumour has it that his daughter, i young and beautiful girl, has been abducted, but by whom, or where she has been taken to, no one knows."

"It must be a love-tale," suggested mother "It looks like it," continued Lálá; "for Farhat-

"It looks like it," continued Laia; "for Farhatullah Khan, one of the sons of Qadar Ali Khan, disappeared at the same time, and the suspicion is that he has eloned with the damsel"

"Alia l exclaimed mother "That young sprig, who used to be so frequently passing before our bungalow, showing off the paces of his pro-bald mag? I, however, still tail to see how these matters can

affect the question of our future security"

"I was coming to it, sarkler replied Lalla 'No some had the Nawab taken his set ton the cushion than some tell-talks informed him of the circumstance of Lado's story, and prope ed that a timan be sent to airround my house, and search it for the females of Lavaters house, who the sikingar told the people were hiding here'

I turned white through fear Every one sat up, and craned her neck toward the speaker, who con-

tinued -

"Well, the Nawab enquired what had become of Lavater Sabab, who, he remarked, was always thought to be a harmless and noffensive man Those who had proposed the expedition, said engerly; 'As to that kafar, the sepoys have despatched him, with others, in the church." 238

"Then, I think," observed the Nawab; "we need a not go out of our way to apprehend his females, or seek to do them any harm. By the memory of my lost Zinat, Quean man the querm " I I will have nothing to do with the cold-blooded murder of the harmless and innocent." And the Nawah turned his cycs wildly about the room, suffused as they were withtenes, as if he had uttered a maxim of State policy which he would rather have withdrawn.

"But it was too late," went on Lala "People, who were agnorant of it before, now came to know that Zinat was the name of his daughter, that she hid somehow or other left his pretection, and that thereby hung a tale It has also cored out that Qadar-Ali Khan's son had been paying clandestine visits to his house during his absence from Shahyahanpore, and today the Nawab has passed a sentence of outlawry against the young man and his father's whole family He has, moreover, set a price on his head, and has offered a reward of 10,000 Rapees to whomever will bring back his daughter to him "

"It is all very interesting as far as it goes," ob-served dear mother, "it nevertheless fails to improve our position How for can we trust to the present mood of the Nawab, and his open declaration not to molest us ?"

"I have been told by one of Nizam Ali Khan's men that the Nawab who was extremely fond of his daughter, was once surprised into giving her a specific daugnter, was once surprised most germa not a specino promise—and which promise he sealed by placing his hand upon the hilt of his sword—that he would not lift his hand on the women and children of the

<sup>155</sup> I swear by the noble Ouran

Firanges It all sounds very remarkie to be sure, but I think I can trust to my information proving rehable."

This was re assuring. Mother observed —"I wouldn't be surprised to know that this determ nation of his was partly the 'affect of Niram Ali Khan's influence in his counsels, for the latter knew my dear husband very well. We held from him the Pase of Buller's compound for many years, and we paid the instalments of rent regularly."

'I dare say your surmise is correct. The Yawab trusts in him, and has given him orders to begin casting guns in his private manufactory. With men like him and Mazliar Karim, whose daughter has been married to one of his sons, the public affurs promise fair to be handled more vigorously than they have been under the sepoys tool, Qadar Ali Khan."

### CHAPTER XLVI

# MISS LAVATER'S NARRATIVE (Continued)

## ( Led away Captive )

I have said before, that we were entirely dependent upon the Latt for our means of subsistence, for, though mother had a little money in her jowel-case when she field she was obliged to use it very sparing ly, and carefully to husband the small resources left her. One day Latt sud to her

"Sarkar I am ashamed to acknowledge that I have no money left All this while I have managed to get along with the 19 Rs. which I looted from that

sepoy whom I slew at the Jail, but now that too is all over"

"Don't distress yourself, LAIA," answered dear mother "Here is some gold"—laking out some leafgold from her jowel case, and which she gave him— "take to the bazar, and sell it for whatever it will selech."

I hik was overjoyed at this unexpected help. He rejoined "Sarkár, I have your amanat "Is I shall go this instant, and see whit I can get for it. And if you will permit me to suggest, let us all go to Barielly I have my brother there, and some of your relatives are also there. I hope we shall get on better there, for we will at least save house-rent, which I have to pay here. I will also arran, e to hire two carts, which I thunk will accommodate us all.

He went to the hazar that day, but could not dispose of the hold, he was offered less than he had expected to got, and so he returned and informed inother. She said "Why did you not give it up for whatever you can get? Is it a time for us to pick, and to choose?"

So he went to the bazar ngain the next day The day proved an eventful one to us We had revided with the Lalá 27 days, this day was to be the last We were, as was so our wont, huddled together in one little apartiment looking at each other in amazement at the change which had come over us, and wondering how much longer we would be permitted to live, when our attention was drawn abraptly to the sound of several men's voices outside

"Open the door, will you?" And there was a loud bang on the entrance door

<sup>156</sup> Something placed in trust or deposit

herself over me—" Dont kill my child for All th's sake, but if you will take her life, take mine before hers I adjure you by the teat of "Alt!" Her eyes were blood-shot, they were ready to start out of their sockets. She presented a magnificent, yet a dreadful, spectacle of a voluntary victim proffering her own life in order to save the life, nay more than life, the honour of her child. My devoted mother I As for me, wincomy what the narrows was of the move of the reader. under the nervous rusp of the man's arm I was completely stupified and felt as if my brain was in a whirl I could not have offered any resistance. The man's countenance fell under the stern gaze of my intrepid mother, while she clutched at me, and tried to wrest my arm from his He dropped the point of his sword, while he commanded us both, as we valued our lives to follow him quietly Casting a look of agony on dear granny who, with the others, sat wringing her hands in helpless trepidation, dear mother and I left the house wilking behind our captor with drooping heads and faltering limbs

It was the 26th or 27th of June No run had fallen till then to speak of The sun at 10 o'clock forenoon, shone with an intense heat, the ground was dry and purched Bure footed and bare-headed we followed the man without a word, without a murmur, like two lambs going to the slaughter He walked immediately before us, with his naked sword in his hand, the others surrounded us, and hemmed us in, all with drawn swords the brilliant surfaces of which glinted in the sun We of course knew not where he was taking us to-whether to the river to behead us

there or to a captivity worse than physical death
Having walked a distance of half a mile or so,
we were so faint as likely to have dropped on the

road through exhaustion Our feet were bli-tored, and our throats parched We reached a Masjud, 107 our captor halted under'n tamarınd tree, and told us to sit down We were asked if we felt thirsty, and, on our putting our hands to our parched hps, some water was brought us in a k stord, 188 with which we slaked our thirst A crowd of idlers collected round us "These are the Tirangans who were hiding with the Kathiatol . Lala What faded-looking things ! But one of them is young" These were the remarks which our appearance elicited A Sand 159 was of the number of the band, he

addressed our captor thus — Mangal, you have brought away these kambakhts 100 to please yourself, and I have obliged you so far thit I have become a sharer of your and But before we proceed further, you must give me your word of honour that you will not ill treat or kill them

He replied, bringing his sword to a slant before his face 'No Mir Sahab '161 what makes you think -o? I swear by this tegh that I will neither kill nor ill-treat them "

' Have a care for thy soul Mangal,' rejoined the first speaker, ' thou hast sworn a dreadful outh an outh which no Pathan dare forswear and survive Let not these whom thou hast taken under thy protection, suffer harm, or Wallah 1163 thou hast a short lease of life

187 A mosane

<sup>158</sup> A metalic cup

One of the three chief divis one of the Muhammadan wor ? 159 a descendant of Imam Husein a.

<sup>160</sup> Unfortunates Opposite of nekb kht see 180 181 A title of respect for a Salad

<sup>100</sup> By God

"Quan Quan Lt?" he replied "Trust me for that"

And now, at a signal from our captor, we rose from the ground, and began to walk after him as before the crowd of gazers thinned gradually. After leaving the high road, we turned off to the right, into the populated part of the mahalla 163 of Jalalnagar Passing through several narrow lanes lined with brick houses the male occupants of which turned out to gaze at us, we at length reached a kind of a square, at one end of which a horse was picketted, and there was the entrance-door of a house, into which we were requested to enter We at first hesitated, but having walked a distance of two miles or more, under conditions which we had never experionced before, and seeing the naked swords round about us we were fain to reach a shaded place, where we might at least find shelter from the sun Our captor entered with us, and desired us to proceed into the courtyard There we saw a young femile sitting in a pulne, 104 whom he accosted thus "This is that Tirangan,' pointing towards me with his sword She seemed astonished We were quite faint and ex-Looking at us, our captor having retired meanwhile, an elderly female spoke to mother Netbakht, 185 sit down dont be afraid, but rest awhile

before you speak

<sup>164</sup> A cradle or swing

<sup>16</sup> Cood woman. Lat good fate or fortunate but used as a respectful address to a woman

# MARIAM.

PART III.

#### CHAPTER XLVII.

#### THE ZILLAH-VISITOR S SON AND HEIR

We must go back, awhile to the filst of May agum. There was klaukt! in Abdul Ranf Khan's house a spearl day of rejocing, for he was celebrating the birth of his son, whem the fond parents had named Dhumn! It was the son of many voxs? Just two years before, the futher had been to Bâle-man's shrine, had took the thread of promise to the fretwork of the wall mentally resolving to offer an allos k shrine, had took the tracking to offer an allos k was born to his house. Before the first year had expired, the desire of his heart was granted all middlellath. It proved a health, prosperty had shired upon him, and the child having completed his first year, he went agun this time with the child and his mother to pay his voxs it the shrint. He more working of from a distance, but the proof it meter currying in his arms his numetaker? of the future appeared at the door of the shrine and, hring waved

<sup>1</sup> Lit rejuicing a gala lay

<sup>2</sup> Lit one who makes a great noise. A nick name usually given to a chill, whose birth has been the occase of great replicings and a lavish expenditure of money.

3. Expressed in the following of race. "Ract include marcadon."

<sup>3</sup> Expressed in the following plrase "Bari inchia muradon hd!"

<sup>4</sup> Tile vulgar name for Ohizi Mian sebrine at Bahraici Ou ih 5 A sik al cet

Praise be to Call

The Adm less a term from realized by an ir khusro in hata e of Beddr bakht er mmonir a nown as the Light-schafer

the infinit before it, caused a sheet of rich silk, bordered with gold-lace, to be spread over the tomb. He, it the same time, made an offering of 50 lts in cash, handling over the money to the majarens or caretakers of the majarens to the majarens or caretakers of the majarens to the majarens or caretakers of the majarens of the majarens one of the accepted offerings of the futbild. This great obligation having been discharged, the family returned to their home in Shalight impore, and the eventual form the 1d was fixed, when friends and relatives were to meet for the purpose of formally congratulating hum and sharing in the festivities which were to signalize the occasion.

A graesome traged, had been enacted early in morning. The scheme laid for the destruction of the '1 dia's' had succeeded beyond all expectation, the Firingi Government had been overturned a son of the fulful now held the reins of power, under the style and title of the Nazim of Shihiphanporo Abdul Rinf Khan had had his tall share of labous in bringing about the change. He was essentially a man of the pen the sword or the pistol were instruments with the use of which he was unacquiunted. He, therefore, discretch struct at home, while the work of slaughter went on outside. Ten a w. His guests were dropping in slowly. Some of the women had already arrived and among others Mingal Khán, his wife's brother. Smith the Assistint Magistrate had just been killed, as described elsewhere. A thought struck, Mingal and he evelaimed. "I too will go and bring a Firingan."

'What Firangan are you going to bring? asked Umda his aunt

<sup>8</sup> Am iusoleum

"I know, manst," whom to bring," said he The girl with brown eyes and a perfect contour!

The girl with brown eyes and a perfect contour! I spotted her years and months ago

"Instead of that, bh iid,10 why not bring home some loot!! from the Firangis houses?' suggested his aunt
"Aprè sir ht quaum /"! I want neither silver nor

"Apnè su M quam / " I want gold, but her I must obtain "

And so off he went in search of his object He presented the appearance of a bdrak-singha, is the animal with twelve horns , armed from head to footsword, knife, pistol and target—he was a veritable walking arsenal In person he was strongly built, of a middle stature, short neck," broad full face, an irregularly-shaped head set between broad shoulders, a narrow forehead, small bright eyes and a full brushed-up beard There was a broad furrow clean shaven on his head, lined on either sile by a bushy growth of hair which fell in puth is to over the nape of his neck. Inclining to emiony out, he was nevertheless brisk and active It was a face and a person far from hand ome but by no means ugly, yet a face which it was difficult to fall in love with " It was a face marked with craft and crucity, by sensuality and unbridled passion.

11 Plunder booty

12 I swear by my head a very common eath 13 The rein-deer

\* See Appendix XXX.

14 Flat curls so to speak

Aunt a term pecul ar to the Shahjahanpore Pathans In other places it is pronounced as \*\* aust the mother s s ster

<sup>10</sup> Brother This is an address affected by Muhammadan females, in general when speaking to a person who holds a doubtful status in the family

He first went to Lavater's house, but not finding the object of his search there, he went to the Church; not finding her there even, fretting with disappointment, he rode off to the Sepoy lines. We have seen how he was received by the feaders of the rebel soldiery, how he was instrumental in getting the Rosa Factory sacked, and in facilitating the march of the mutinous Regiment to Barcilly.

He was engaged to dine at his brother-in-law's that evening His aunt Umdá was curious to know what glorious deeds he had performed during the day. "Kyūn bhaiá," she asked; "well Mangal, what about that Firangan? Have you brought her?"

"No," he replied; "some one elso has walked off with her. I have not succeeded in finding her yet, but I shall not give up the search until I have found her; and, by Alf! I will surely get hold of her, if she can be found anywhere in the universe.

"Glad your wishes have not been gratified in this respect," she remarked drily. "April qusam, 14 I wouldn't care to have one of them."

"I suppose not be a feet of them."

"I suppose not, but what do you women know? O mansi, if you could but see her! Such transcendent loveliness! A veritable part, 16 believe me!"

"Navi, bhaia"!" She exclaimd in horror. "Keep your pare to yourself when you do find her. As for me, I wouldn't so much as pollute my fingers with her touch. Their fingers are tipped with poisonous nails, are not they? But tell me have you brought

<sup>15.</sup> I swear by myself.

<sup>16</sup> Fairy. This is the correct spelling of the word, and not per, as it is commonly spelt.

<sup>17.</sup> Pish, or God forbid . a very feminine term,

THE SILLAH-VISITOR'S SON AND HEIR. 250

any loot, any of those levely rings the Firangans wear ?"

"Couldn't find any," he replied, "but, chach,18 you should hear of my exploits which I performed

to-day." "That is precisely what I want to know," said

she. "Begin" Several others came round him, including his wife, who all this while had been working her mouth

animatedly, as if the palate in some way could not accommodate the large ber a19 which she had managed to stuff into it, in order to stifle her vexation at the

recital of his amorous expedition by her husband. She also came forward to hear of his 'exploits.'

"Let us know," said his aunt

He first of all twirled up his monstachios with his fingers, then passed the back of his palm over his beard, which of course curled up, opened one band 20 of his anga21 to let off a little of the redundant steam

from his breast, and lustily throwing himself into a gallant attitude, thus began "O you should have seen how proudly Tez-raftar22 arched his neck, as I placed my foot in the

stirrup, and how he swayed about his front quarters when I put him to the dogdin23 The vulgar gazed

Paternal aunt 18

19. A pan or betel leaf made an I all A bird is generally a large pan, or several pans folded together

20 Ang band 21 Long coat, which is worn with a button, and two sets of

bands called band

distinguished from shengam

22 Lat fast goer 23 A species of amble in which the whole force of the withers is thrown upon the front less of the horse, is so called, as with open mouths in admiration of my consummate horesmanship, and, as I drew my scimiter from its sheath, prepared to strike down scores of kafars in my way, they recoiled from the very brilliancy of the blade. I was elasted. I was resolved to perform valorous deeds. My fingers itched through the passion for fame which pulsated through them. Well, to begin with. I have polished off the head of a Firangi. O what a clean stroke I gave him, just as he had dashed his revolver from his hand. I noxt hacked at the káfars that wanted to show us fight in the Church, and have brought away their clothes as a trophy. Then I hung up a sáld langotá<sup>24</sup> on my way to Thanser, where, hear aunt I I looted the factory, and have brought away lots of qand. Chachi, you shall have a taste of it.

His auditors were highly interested at this recital of his exploits. His wife was particularly struck at the prowess of her husband, who could at one stroke chop off the head of a katár, just like the blade of a khutta\* falling to the sickle of the husbandman.

Hor admiration was shared by Aldal Raif Khan, who now came in, and embraced him: for since come time there had been a coldness between them. This khtr chattan<sup>27</sup> of his nephew was a happy occasion, for it was the means of recorciling them after a long

<sup>21</sup> As explained before, this is applied as a term of reproach to the writers and mercantile classes, in reference to the spare loin-cloth which the Hindus wear at times.

Loaf-sugar.

<sup>26</sup> A blade of Indian-corn or the Zea marys

Lit to lick the khir or porridge. The ceremony is described in the text.

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estrungement The baby was brought out by the "mains" and shown to him, as well as the other male relatives of the family. It was now old enough to be wenned, and could sip a thin porridge specially prepared for it in milk. Being served on the flut of a rupee, the mother holding baby in her arms, and dipping her little finger in the porridge, put it to "its lips. The infant made the wriest faces in the world, and so mainfested its gratification at this agreeable change in its due Teather, mother, aunt every one was delighted to see it smack its lips. "See what fine arms he has, and how lustily he beats his little legs! I lil be sworn he is going to take after his unde!" The uncle was evidently satisfied with the day's achievements, and this flatering reference

to his physical proportions

And so three weeks or more passed Not caring to hold office under Qádar-Ali-Khán, Mangal Khan kept to his house as much as possible, but he was in constant communication with Ghulam Qadar Khan and his adherents he was one of them himself On the 23rd June, when the Nawáb returned from Barielly, holding in his hand his letter of appointment, and superseded Qalar Ali Khan in the high office of Názim of Shahyahánpore, Mangal-Khan was one of these who appeared among the chief supporters of the new regime He received the command of 1000 Infantry, while his brother-in law, the chief builder of the revolution, was appointed commander-ot-all the-forces

<sup>28</sup> Nurse The word has no reference whatever to maternity

### CHAPTER XLVIII.

# MISS LAVATER'S NARRATIVE : ( Continued )

( The first day of our captivity )

We were of course received very coldly by-Mangal Khan's wife. He came back to the Zanana, after taking a wash and getting into his undress. "Qabil," said he self-complacently; "look at my Firangan," pointing to me. "Didn't I say I should go over all the world, and down even to dfaq, 22 till I had found her? Admit that it was a brave man's work; a man of ordinary courage and capacity would have given up the attempt long ago": and, he chuckled, and sat down to his breakfast, which was served to him by his wife on a takht, 20

His aunt, to whom I have once alluded before, and who, we afterwards learnt, was related to him on his father's side, and bore the epithet of Lothiwull, 31 addressed dear mother: "Nelbalht, 32 do tell us something of your history,-who or what are you?"

Dear mother replied : "You see us what we are,weary, afflicted, foot-core, dependent for our bread on the bounty of others, captive and in the power of this your relative, and momentarily expecting death

<sup>29</sup> From ufuq the horizon Met the world.

<sup>30.</sup> A wooden settee or low platform, upon which the Muham-

Lit . she of the flat roofed house, in reference to her place 91. 32

A polite form of address when speaking to a respectable woman Literally, it means fortunate or of good fortune

He interrupted her "Who is going to take your life?'

Kothwah again asked "Don't lose your selfpossession, nelballt I You are safe while I am here Speak to me without fear What is your name, and who is this girl with you?"

"My name is Mariam," replied dear mother. "I am from Misri-Khan-ka-ghér, well known in Rampur, where my father was manufor to the Nawsh."

pur, where my father was minister to the Nawab"
"What Rampur?" interrupted the lhanati 33

"Rohelon-ka-Rampur," replied mother

"At has 134 that Rampur"! 'Our nationality was never doubted after that Mother continued

"This girl is my daughter, my only child, and the offspring of an Angréz Who does not seek the good of his own? He was mas-vered on the day the outbreak took place, in Church I have thus become a widow, and my child an orphan Our lives have been saved lattherto through the Lindness and pity of a Katth, from whose house this your relative has brought us away with great violence My mother, and other relatives, are still there Allah only knows what will become of us, as we have no more a protector left. And darling mother's feelings overpowered her, she wept, and I hid my face in her dupata, and wept too

Kothiwali was touched Extending her hand, she placed it on my head, and said 'dont'weep, child — in a motherly tone

Mother lifted up her head, and, while her eyes rained tears, and beseechingly to her "Trouble is

<sup>33</sup> Feminine gender of Khan the wife of a Pathan is so styled 34 Ang Oho i

upon us, Patháni (13 Spare our live-, and dont let us be dishonoured, I pray you"

Mangal Khan, apparently affected by our distress, now reclaimed. "Be casy in mind, nckballht; no one is going to hill you not 1, 1 kan assure you. On the contrary, I have savedyour daughter from dishonour at the hands of another. But I intend to marry her honourably, whenever you will."

The plate dropped from the hands of his wife as he uttered the last sentence, he gave her a fierce look. "Dont be such a fool, Qabil!" said he.

Before mother could make him a reply, Kothiwali interposed

"O Mangal, you ought not to have committed this deed This woman seems to be of honourable birth, and they are in calcunty. Look at them! How faded and care-worn they are! Don't not thy heart relent? O be kind to them, I pray thee, and insult them not in their present his hiers condition?

"Depend on it, chacks, he replied, "at my hands they will receive nothing but kindness O what a fill for them from their former greatness! I know what they have been before"

"I should like to know how you became acquainted with them?" enquired his aunt "Is not thy Khan Begam as good a wife as my other thou couldst have got? Mark her small nose 28"

"Who insinuates to the contrary? But, O chaclu "
he added ' How can I describe to you the fascina-

<sup>3.</sup> Fem n ne gen ier of lati un.

<sup>36</sup> In allus on to the proverb Chot: ndl suldg kd purd A small nose is as itiwere the compen lumof a busban ls love

tion which this girl possessed while in her father's house! The very first time that I saw her I was struck. To my enraptured fancy, she was all that could be beautiful she shone like Zohra, the morncould be ceased at the supplementation and mag-star I was spell bound, she seemed to be lovely like the fresh-blown rose Vewing her now, I can realize the truth of the adage which says that a flower never looks so beautiful as when on its parent stem, break it and it withers in the hand Would any one say that this was the same angelic creature

whom I saw, and longed to call my own a month ago? Every word that he uttered pricked me like a To be the object of love to such as he! But destiny had crushed me, my resentment could not find vent in words Pressing closer to my mother, I cust on him a look of ineffable scorn a look which he must have been too obtuse minded not to interpret as the index of my feelings

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"The greater fool you, Mangal, for depriving her of her father, and breaking the flower from the stem on which it flourished !" remarked the Khanam

"What did you say, chachi?" he interrogated sharply "Please dont repeat it again. The domon is only slumbering in my breast it takes but little to

rouse it " We were startled as from a lethargy at the Khanam's speech We stared at the last speaker, and scanned his countenance. The look which he gave

me in return was scorching I felt like the doomed bird fascinated by the gaze of the rattle-snake Mother's eye was however, bent on him as if she would survey his dark soul to its inmost depths, he quailed under that stern gaze, and his eyes fell I felt re heved

"Dont put me down,' lie continued apologeticall, "dont put me down for a common nurderer If I have taken life, it was the life of a kåfar not worth a shell now-a-days, the act deserves your encommum rather than blame Should I have done otherwise?"

"No, bhad, dont excite yourself, said his annt, endeavouring to lay the storm which seemed to be rising on his brow "What I wanted to bring home to you is that, if you were an admirer of beauty, your Khan Begam is not ugly or black I should have thought Firangi women had blue eyes and a fair complexion, but these poor things—how scared they look I"—struck by our pallid faces from which the colour had all fled "Poor things, they would pass off like one of ourselves!"

"You, chacht," he rejoined in a hoarser voice than before, 'you are perpetually harping upon the old string. What occasion is there to prate of Qábil's beauty, as if she ever possessed any? Let us drop that subject But, chacht, 'again softening and be glanced at mo, 'chacht, you should judge of that girl as she appeared to me when I first beheld her A sylph-like creature—a rose just blown by the zephyr

"When will you cease that jargon? said the Khánam interrupting him in the mid career of his eloquence Look at her now, 'added she "and say if she answers to your description of her'

"A change has come over them wallah!" 37 he observed pathetically I doubt if he ever possessed

<sup>37</sup> By God

sentiment or heart enough to discern what must have passed within us during the course of this conversation "The hot blast of affliction has passed She is not what she used to be before over them Within a month she has nged 20 years And as to her mother, why, I could never have thought she was a woman 50 years old! When I seized the girl by her arm at that fellow the likhiardas' 25 house, she was like to have fainted through dread But, O how can I describe the terror which siezed me at the sight of that dare-devil,' -- pointing to darling mother the impious wretch ! "Like an enraged tigress, whose side has been pierced by the barbed arrow, she hurled a look of defiance at me, and stood forth to be the food of the tegh in the room of her daughter Mur-tiza Alise! that look I cannot forget With an action as sudden as it was irresistible, she thrust away my hand from the girl s arm, her blood-shot eyes, her bold attitude, the pluck and during with which she addressed me blinded as I was by a passion which I was unable to control,—all combined to awe me I was cowed, I was subdued, I was unmanned At that moment had she but said 'hau, !' the sword would have fallen from my nerveless grasp Though physically I was master of the situation, the moral victory remained with her Surely the blood of a bahadur to runs in her veins! Surely she is no common female!

He took breath after this lengthy peroration, he bestowed a kindly smile on me, and greeted mother

<sup>38</sup> Writer used in deris on of the class

<sup>39</sup> The name of Ali

<sup>40</sup> Lit brave a hero

with "sad rahmat hae tujhko, aurat 141 A tear trickled down dear mother's cheek.

# CHAPTER XLIX.

# MISS LAVATER'S NARRATIVE ( Continued )

### ( In the lion's den )

"I am deeply affected by your narrative," spoke Kothiwali, addre-sing her nephew "But what do you know, how can you realize the feelings of a mother Nor can you yet that of a father You have seen only the rough side of life, its tender side is foreign This woman's conduct wis courageous and noble The great points of her character stood forth during a period of severe trial, and she has come out of it triumphant O Mangal ! there are poems unwritten and songs unsung, yes, and this is whit reconciles us to life I think I and she will be great friends I already love her daughter Come, belt, \*\* come nearer to me," said she, caressing my head

Then turning to Mangal Khan, who viewed this exhibition of womanly sympathy with a bland countenance, she and "But you have not yet told me what put the idea into your head to possess yourself of an encumbrance in the shape of these bereaved and afflic-

<sup>41</sup> Lit hundred mercies to thee woman ! But the express on is applied to a brave action the English Well done! strong ly emphasized 42 Daughter

"Othat story is soon told," he answered "It was Alimullah, one of the nambs of the jail, one of those whose duty used to be to escort under-trial prisoners to the court He is a low, sensual fellow once heard him prate in the bazar of his intention to carry off a Firangan I had been on the look-out for one particular I'irangan I looked for her on the day of the massacre, but she was not among the slain Said I to myself If this vile fellow can carry off a Lirangan why am I wasting time? Why should I not go again in search of my Firangan ? This fellow says there are some hiding in the jail Idla's house, I shall go and see for myself And so I gathered a band of my friends, among whom were the artizans of my muhalla, and some of whom I knew to be deperate fellows, and that would give a good account of themselves if opposition was shown, and I went this morning to the langota s house and the rest I have ılready told you

"Did you meet with no resistance at all? Was not the muster of the house present when you arriv-

ed'? she enquired

"No, he was not, he answered petushly "Had he been present, his he dis at he first I would have cut off But the fellow has taken of lie to carrying a sword, and so to prevent the shedding of blood, and also to prevent the matter gaining notoriety I timed the adventure so as to avoid a rencontre with him

"Who gave you information that they were hiding in the Kaith's house?' again enquired she

'I came to that conclusion from what I heard Alimullah tell his companions It seems that he once attempted to carry off the girl at night when every one was asleep, but the plot was discovered; and this Bibs,"—pointing to mother—"mide such a demonstration with a gleaming dagger she held in her hand, that seezed with terror he lost all his wits, and jumped down the wall and run for his life, because, as he afterwards told his triends, a demon held watch over the part"

"On receiving this intelligence," continued he, 'I set my spies and took a confederate in my pay. A dhimarid, fat and ugh as a churail, occupies quarters in the same house She was heard once to say that since the Tirangans had come, she had been evicted from her apartment, for she had had to give it up to them and rough it out in the verandah She thus split unconsciously upon them I was informed of it, my plan was soon formed, and I went and brought it at once to completion Wallah! it has been a perfect success '

This conversation was carried on between Mangal Khan and his aunt, while the former was taking his morning meal After he had done, he went out into the mardana when his wife and aunt sit down to eat, and invited us to do the same Hungry and thirsty we indeed were but could we have the heart to eat dear granny and my cousin who was as good to me as my own sister, being far away? Being pressed. however, we joined them and took something enough to keep up our strength Mangal Khan came in again and seemed glad to find we had partaken of food "Having tasted salt under my roof," said he, addressing dear mother, "you are no longer strangers in the house Henceforth you are my guests, and you must make my house your home for the future 'It is very good of you to say so,' rephed dear mother "We are of course houseless and homeless, and we know not at present where to go to If I have food, others who are dependent on me must have it too Anything I entrastes bitter in my month without my dear mother And my niece too, whom I look upon as my daughter"

"They shall join you, dont fear, nekbakht," he continued addressing mother shill "I had seen your daughter a long time before the outbreak, and became enamoured of her A badmash had intended to carry her off, and would perhaps have done so had I not anticipated him I have brought you with good intentions As soon as I can obtain your consent, I propose to marry her, and will give her a wife s portion "

"How can that be?" remarked dear mother. "You have a wife already"

"Why, what is there to prevent my having more wives than one? Our shartat allows it, and the prophet, on whom be peace ! had nine

"That may be," rejoined mother, "but how can you being a Musalman, marry a Firangi girl?"

"There can be no impediment I am sure We Pathans can take a wife from any race or creed we Patháns can take a wife from any race or creed we please, and as muny as we please. And—" observing a petulant "oh "" which his wife let full—"dure my wife object to any such proceeding on my put ' and he cast a furious glance at her Did not my father take in a chamfer woman for her pretty large eyes, the issue of which union is this brat Safullish—a plague on him ! And this Hiria Bud whom you serve, was a low-caste Hindu whom my uncle admitted to his bed. So what harm can there be if I have a purzat" for a wife?"

Though he thought these arguments were unanswerable, they failed to carry conviction to my mind. And mother had her quiver full of arguments. But in our present situation it was necessary to dissemble. So she replied:

"I trust you will not expect an immediate answer to your demand, which is both unexpected and extraodinary. I am not in a position to consider, much less entertain, such a proposal. I have but recently lost my husband, there is none left to guide or adviso me. And my mother has been separated from me. I will speak to you on the subject some other time."

"O'yes," said he; "I am in no hurry. A matter of such moment cannot be settled in a day. Take time to think by all means, but dont forget that the idea is not a new one. I have had it in my head for months, and now that the means of satisfying my long-cherished passion have been placed in my hands, alhumdalillah"! I am not Mangal, the Emnezai, if I let it slip. Meanwhile be easy in your mind, nekhukh!"

bukht"

And so saying, he went out again into the mar-

The events which had befallen us in the morning, and the proposal made subsequently to provide me with a hubband and a home, formed food for reflection for the rest of the day. A bed was spread for us in the verandah, upon which I rested my back, while dear mother was engaged in conversation with

<sup>44.</sup> One of a different caste or creed.

<sup>45.</sup> Praise be to God !

Kothivali. Her perfect Hindustani, her finished manners her high sentiments, her unblemished morality, our present distress: all took Kothiwali by storm. She was in raptures over each and every one of the first, and she repeatedly expressed sympathy for the last. She had come over this particular day as it was the 'khir chatna's of Mangal Khan's daughter. A very different khir chatna', however, from the other which I have elsewhere described. For the master of the house had chosen to be absent all the morning, on an adventure of which his wife or guest had 'no conception whatever, until he returned and marched his captives into their presence, introducing one of them to his wife as her future rival in the favour of her lord!

Kothiwali was in transports; she said to her niece over and over again: "You must let Mariam come and spend some days with me."

"And what is to become of her daughter? Is she to be left here alone?" she asked maliciously.

"Of course not; she too must come with her mother. And, dulhan', dont let this matter distress you. Mangal's head is turned now-adays, but he will be all right soon. As for these poor things, they are in no way to blame. Mariam, you will come, wont you?

"I will, with pleasure, if I am allowed to," said she. Her assent was a matter of course.

<sup>6</sup> See Chapter XLVI.

<sup>47</sup> Let Bride, so the newly-married girls of the family are addressed.

#### CHAPTER L.

#### MISS LAVATER'S NARRATIVE (continued)

#### ( The lost jewel-case).

And thus the alternoon passed. Evening came. Our hearts yearned for dear granny and the others. How to know what had become of them? In the meantime, the sound of an altercation reached our ears, between our captor and some one else at the deorst. It was our generous protector, the Lúlić, who having tracked us here, had come to say goodbye to mother

. "Khán Sáthd!" said he to Mangal Khán. "You did very wrong to enter my house during my absence, and to bring away my guests without my permission. Had I been there, you could only have done so by making your way over my body. I am not begotten of a mathur if my life had not gone for them Well, what is done is done; but let me be permitted to see and saidim my sarkár."

Mangal Khán came into the Zanáná and said to mother: "Thet likhúddá fellow with whom you were residing, has come and wishes to make you a salám. You may go out and see him, if you like."

shop, when derr mother went and stood near the ghungat will, I following close after her. Lalla came up, and addressed her thus "Sai kār, what Parmās-was had"s ordered has come to pass No skill of ours could have prevented it Be comforted, and don't let your faith in the unseen stagger for a moment. Bet-

<sup>48</sup> The deity One of the names of Vishnu or Narain

ter days are in store for you I have brought your jewel-case with me "

Dear mother kept silent as our captor was present throughout the interview, and we could not therefore have given expression to our feelings before him. She took the jewel-case from his hand, and other orticles of small value were missing, but mother kept quiet Lula was above such a meanness as to steal a thing which had been left with him in trust, but the theft was perpetrated by some of those in his house, no doubt

"What is to become of your dogs?" enquired Lala, referring to poor Pincher and Fanny

'Take them yourself Lala, or do whatever elso

you like with them He said moreover "Saikái I have sold the

gold you gave me, and I have brought the price of t Rs 30

"O Lala!" said mother "How can I repay all your kindness to me and mine ! God will reward you for your benevolence and generouty to the distresced and persecuted Keep the money, do-and oblige me I wish I could have quadrupled the amount."

Lilá's feelings were overcome He made a low salam put up his handkerchief to his oyes, and sobbed like a child That was the last we ever saw of him

We heard subsequently that he went away soon after to Bareilly, taking old Noblé, our hearor, with him One more service he had to perform for us,—the last, namely to bring down dear granny and my cou in to join is where we were strying An hour

after sunset, Mangal-khán entered the Zanáná again, leading the way to both of them. I was overjoyed to see granny, and put my head on her shoulder and wept. In accordance with the laws of hospitality, food was set be ore them, and they refreshed themselves with a copious draught of cold water.

Our party of eight was thus gradually thinned, to four. Cocky and his mother, and Champá were left still at Lálá's house What became of them after granny and Anet came away, we did not know until long afterwards.

When that night we lay down our weary limbs to rest-rest? Yes, the kind of rest left us-and oh! how much there was to be thankful for to our Almighty Protector, who had preserved us through so many dangers, and had caused us to meet together again 1-dear granny said something as to how they felt at the rude parting of the morning's. They thought we had been killed, and that the next turn would be Anet's, and next Cocky's When Lala came home and found we had been carried off, he beat his head and swore vengeance on our captor. He said the man was noted through the town as a daring bad character, and that his object in taking us away was not to kill but dishonour me He swore on Sir Lachmany," and the martial Debi, to that he would be revenged for the outrage and that he would go that very instant to Mangal Khan's house and rescue us, no matter what consequences befel him, He next poured his vial of wrath upon his wife and mother for permitting us to be taken, and was

<sup>19</sup> The heroic brother of Pam Chandar

<sup>50</sup> Brels Debi

near smothering the dhimaria for opening the deorhi door He refused to ent anything nutil he had seen and begged of mother pardon for the past, and had discharged the trust which she had committed to him But when he returned liome in the evening, and told dear granny that we were safe, though in the power of a Moslem, there was a feeling of relief among the refugees Dear granny and Anet preferred to join us where we had been taken to, the former declaring that she would rather be with her children and even die with them if it came to that; while it was considered prudent to let Cocky and his mother, was considered and the state of salvation, for otherwise he would surely have been killed by the cut-throat Muhammadans who occupied houses round about our hiding-place

### CHAPTER LI

### MISS LAVATER'S NARRATIVE (continued)

#### ( Cocky's catechism )

In order to preserve the chain of events, it is expendent to revert just for a little to what befel the three members of my dear father's household who were left at Lalás house, before I go on with my personal narrative

No sooner did Lala leave his house late in the evening together with granny and my cousin, than

it was beset again by another hand of Moslems, headed by one Akkan-Khan, of Mahalla Tarin. He forced his way into the house, the Lallis' worsen retiring to the roof as before, while the refugees shut themselves in the little apartment they had occupied with us. He shouted: "Where is the Firangi lad? Let him be brought out, so that we may deal with him as we have dealt with the others?" Seeing no means of escape, Cocky's mother came out, and fell at Akkan-Khan's feet, begging him to spare her son's life.

" Your son !" said he, eying her from head to foot. "Let's see what sort of a fellow he is.

Cocky now came out dressed fantastically :- pantaloons and shirt; no socks or shoes, or coat or headdress; a perfect caricature of a Kaith lad; all but his face and complexion, which of course could not be disguised.

"This fellow does not come up to my shoulders even; observed the Khun, going up and standing near him. "How old are you?" he asked him with a

stern voice.

The boy was trembling all over; he could not answer the question, but looked at his mother. She folded her hands, and replied for him; "Your glu-lams is not more than it or 15 O Khan Sahab! I beg of you, spare his life for Khuda-Rasul's sake "? Here I am, do what you like with me, but spare him." And the distressed mother rained tears, and fell at his feet again, excluming: "For Hazrat Bibi's sake, spare my only son !"

The Moslem was moved by these repeated appeals

<sup>61</sup> Slave.

For the sake of God said the prophet

to his feelings She was devotedly fond of her son, and would willingly have given up her own life to save his, I verily believe

"Get up, get up?" said he "I see the boy is young, and can do no harm Will you go with me? Remember that if you dont, there are those at my

beck and call who will make you

Of course she was only too glad to accept the alternative And, mereover, she could not have continued to resade with Lalá, the house had become unsafe as a hiding-place So off she was marched, together with her son, and Champu, mother's old slave girl, to Mahalla Tárin, another Mahalla inhabited chiefly by Patháns, where they were received into Akkan-Khan's house

It seems Akkan Khán was at heart a generous mun, and a prudent As far as our information goes, once he received the refugees under his roof, his behaviour towards them was ever afterwards considerate and kind After setting food before them, his first care next morning was to give Cocky a name, he dubbed him Ghulám Husain, his mother boing of course known, according to usage, as Ghulam Husain's mother Champa was bof course Ghampa, as before She was a Hindu girl from the west, and spole the Raiput dialect, so there could be no mistake as to her nationality

The same afternoon, as the fame of his exploit became general he called together several of his clansmen and apprized them of the circumstances under which he had brought a Tirang; lad and his mother into his house, and concluded by assuring them that as a true follower of the prophet, he had no intention of being outdone by Mangal, whose

aim and object in possessing himself of Firangans were selfeth, but that the step which he had taken was inspired by a desire to advance the interests of Islâm. The lad and his mother, he continued, would receive shelter in his house only on condition of the rembracing the true faith, and abjuring the permitious doctrines of the Nicária. To prove to his friends that what he had told them was the truth, he called up the lad, and, making him stand in the centre of the ring, catechied him in the following manner:—Allan Khan:—What is your name?

Cocky :- Ghalám Husein-the slave of the

Allan Khan: - When did you receive this name?

Cocky: -Yesterday, on my becoming a Musalman.\*

Akkan Khan:—Are you a Musalman now?

Cocky:—Yes, I am; try me and prove me.

Akkan Khan: -- What is your profession of faith?

Repeat the kalma!

Cocky :—'Lá slá illel-làho Muhammad la rusúl Illáh I!'

"Wah! Wah! shabash!" ss shouted the assembly; "that indeed is a triumph for Islam! Masha-Allah! so what a correct accent the boy has!"

<sup>53.</sup> Nazarenes

<sup>\*</sup> One meaning of the term 'Musalman' is, ' firm of faith '

The Muhammadan profession of faith "God is God, and Muhammad is the prophet of God."

<sup>55.</sup> Well ! Well ! Bravo ! Fxcellent !

<sup>66.</sup> Lit whatever God wills, but the term is more generally used as a eulogistic exclamation in the sense of 'wonderful!

Jáhils or mostly illiterate as they were, they fail ed to apprehend the negative profession which the lad had made, but carried away by the ardour of the moment, they at once concluded that they had foun in the France captive an excellent convert to the tru faith.

"And now," said Akkan Khan, calling for katord at and charbet, so there is the sharbet, boy, c your communion with the faithful Drink a katord iul, will you?"

Cocky was only too glad. I suppose, to quaff the cooling beverage, after which he was permitted the st down among them—a foll-fieldged Muhammadur Then the sharbot was circulated round to every on present, the assembly exclaiming with one voice a they all dispersed. As salam alas kum 18 To who salutation the reply of Ahkan Khan, and his young convert, was ill diakum as salum 1800.

And so Cocky and his mother continued to resid under the protection of their large-hearted friend. Four months after their arrival good old Champtook ill and died, and was buried according to the Minhammadan ritual the expenses of her funerabeing defrayed out of the value of the salver trinket which she possessed—something like 40 or 50 Ms.

What the fortunes of the mother and son were came to know only after our troubles were nearly over I shall not, however, antenpate the future by many months, but will proceed to relate what befe ourselves in our new home

<sup>57</sup> A cu

o8 Syrup or sweetened water 59 Peace be unto you!

<sup>60</sup> And on you be peace! The usual salutation among Muhan madans it sounds so patr archal and Christian

#### CHAPTER LIL.

### MISS LAVATER'S NARRATIVE: (Continued)

(Making surselves at home).

And that it was made a home to us, I readily seknowledge. To be sure we had to accommodate ourselves to our altered mode of life, and for the present at all events to forget that we had a home, and a far different one of our own, in the long past. And we were reminded day after day that we must trust entirely for the future to the goodwill and generosity of our captor, who also was now our earthly protector, and assimilate ourselves in ontward appearance at least with the interests which he held dear. We had to forget that we were British subjects, that we had European blood running in our veins, and that our best interests lay in the return of that Government to power. And we had, above all, to seem to forget that the Christians' God was our God, and that we hoped for salvation through His Son's merits alone. Now that I review the past in my memory, I can confidently say that, though we allowed it to be believed that we were Musalmans, never did the verbal profession of that creed pass our lips Nay, often and often was the kind offer made to us to teach us the kalmd and the form of prayer, but dear mother as often replied that we knew them already, and needed not to be taught. This was perfectly true in fact. And when it was proposed to us to stand up for prayers with the others, her excuse used to be: "How can we? Our clothes are not clean, and we haven't another change."

Indeed the only clothes that we had consisted of the Unhad dupated and Kusti which we had on when we left Lillas house. So next day Mangal Khan and to mother

"Marin, it wont do for you all to be wearing Hindu clothes in my house 'You must go into a pandand'

That we are willing to do she replied, "but where have I the means to make them?

The same day he went and brought some black

chintz from the harár, and some Masara, which he made over to dear mother, who cut out a complete surfor each of us. She made the janjamas of chintz, and karti-dupatias of the khaza. My-elf and my cousin set to and sewed them, having borrowed needles and thread of our hostess. She was not a little astonished to find dear mother could cut, and that we dle outly by our needles without having to seek the help of another, to see our clothes.

Before we could get into them, however, derivative proposed to our hosters to be so good as to place freithties in our way for bothing. I think we had not bethed for a month for all during the time we resided with Lalla we were in hourly peril of our lives, and moreover there we no water close at band. Their supply of drunking water used to be brought from a distance so it was a valuable thing and a liber il supply of trems not procurable.

But in Mangal Khán's house the well that supplied water for all domestic purposes was situated within the four walls of the Zanana, so it was quite

<sup>61</sup> A Manchester fabr c answering to what of old was kno vn
as Jacquenot

practicable to gratify our desire for a cold bath. We had, however, to supply ourselves with some indispensable toilette requisites before we could do that. But of that prevails Mother told Ziban, the nām of the house, to drik water for us and help us bathe, and that she would reward this service by a hargess of 4 pace, that is, one pice for each person. The woman was overposed at the prospect of a doceurs—quite a wadfall to her. She set up a couple of beat a rightnagles to one another in the yard, covering them up with sheets this formed a temporary both-room, and she performed the other mental offices he sides. The first day that we met Kothiwali, she had isked our hosters to send word to be when we were roung to change, and that she Kothiwali, she hid isked our hosters to send word to her when we were going to change, and that she would be glad to assist use it the my stories of the bath. So when on I ridly, the 2nd July, a day memorable in our lives from a hagienic point of viow,—it was announced that our new suits were ready, and that we were going to purify our-slives previous to putting them on, she arrived in the morning in a médiad She expressed herself greatly pleased to meet us again, and was especially struck at our skill with the needle She was further pleased to make the offer that she would pour the water over us with her own lands. To this however, methor decoded to what the desired hands To this however, mother decidedly objected. She pointed out that it was not cu-tomary among the people to which she belonged, for females to be seen in their undress by another, even though it be a member of the sume sex, and that she would not therefore give her that trouble "But,' urged kothiwali; "how can you take the share 160 both and be purshed, until it least three lotes of sanctified water are pour-

<sup>62.</sup> Legal Carronical

ed on you?" Mother's reply was however ready. She said that every one of us knew the kalma, and that doubtless we would remember the last three lotas when we came to them. And thus this very serious difficulty being oteroone, each of us had the great satisfaction of laving our bodies with fresh water from the well, and afterwards donning our new costumes, which fitted us to the T

After we came out of the bath, we opened our hairs to dry them O the notes of admiration that were taken, and openly and loudly expressed, by all the native women at the hirsute appendages which we exposed to their astounded gaze I Such levels hair! O the wonderfully long hair I Look at the pretty ghungarwala as heir this girl has pointing to me for my hairs though not long, are ways. And as to mother and granny, they had undoubtedly magnificent heads of hair Granny's reached down to her heels, mother's to a point below the knee Anet's though thick, were sufficiently long hairs, and so bushy that her plant used to be as thick as a fat woman's arm So I cannot say there was not occusion for admiration-admiration for the work of nature As we sat, each of us, with our hairs open drying them, they looked at us with open mouths, so we had to say that the growth of our hairs was dependent upon our diet and manner of living, and that the family from which we spring, was distinguished for the long and bushy hairs of its females

Now cropped up mother difficulty,—how to oil our hairs? Our good hosters a hed us what oil we used? Mother said that we were in the habit of

the roots of the hairs and aided their growth, besides importing to them a smooth and glossy appearance. They wondered from where so much cocoanut-oil could be had, for "we"-they said-"use mithistas" "That will do for us too," replied mother. So our kind ho-test gave a pice to the nain, who went and brought us a small quantity of oil in all earthen saucer from the bazar. Mother smiled to look at it. "Khanam," she said ; "this will hardly suffice for one of us : permit me to get some more, and pay for it." So dear mother sent for three pice worth more; which proved sufficient. She also sent for one smill fine-tooth comb made of horn, and another of wood. Dear granny then got up and oiled and combed mother's hair, while dear mother dressed mine and Anet's, as well as granny's

She parted our hairs and made them into our plait hanging at the back.

64 Sweet-oil

See App XXXI

#### CHAPTER, LIII.

### MISS LAVATIB'S NARRATIVE : ( continued )

# • (Bearding the lion).

O what rest we enjoyed that night! We felt as if an incubus had been removed from our persons. What with the bath and the clean clothes, we felt light, buoy ant and refreshed. And next morning we rose betimes, and, as was our custom, put our hand to our forcheads on seeing Mangal Khan's wife. This was a mark of respect which we felt was due to the mistress of the house, to whose generosity we owed the food which we eat.

We found occupation in seving our second suit of lothes, which we proposed to try on as soon as they could be got ready, after taking another both on the ensuing Friday. That is the day of the week on which the Pathán women "smally go through the bath—a warm hath out in the sun during winter, and a cold buth during summer.

Our fore-cast of the future had, however, been very nearly cut off, for today again we were snatched from the jaws of death, and again through the remarkable self-possession, the courage and address of my intrepid mother. At 10 o'clock A. M. Mangal Khan received a visit from Shérandár Khán, his hamzulf "by muriage, and brother to kolthváll. This man had been a thánadár in the Buláun district, and, like every one else in the service of Government, had

<sup>65</sup> Persian Hinli sodhi husband to wife a sister.

retired to his home on the outbreak of the mutiny. In accordance with the using of the period, he was armed with sword, pistol, kinfe, and a do may or double-burrelled gun, but this morning in particular, he appeared excited and discursive in his conversation. You have brought some I trank in into your house, have you not, Mangid? Wouldn't I like to see them? said he

"And you shall see them," the other replied, and have an opportunity of enlogizing my taste for

the beautiful Come along"

His visitor frowned Grasping his seimitar by the hit he felt for his pixtol which was secured to his he had along in do or girdle, and came into the house. Khan-begam stood up and made him a salam, and, secung her honour the man, we did the same. He sat down on a bed resting the butt-end of his gan on the ground while with the other band, he held the burrel of it—An attitude the Path ins delight to pose in

'So these are the Lirangans who have made so

much stir in the multilla! observed he

Mangal Khán had retired Mother spoko

"We are poor distressed creatures, what stir

can we make?

"And yet every one is talking that you have come into this house to find a harbarn? for your drughler, and that my the dwho was just now here, is soon goon, to marry her! Why have you troubled this good woman?" pointing towards Man, al Khan s wife Though dear mother's strict revolted a junct, the

Though dear mothers spirit revolted a unset the filse insimulation sho printently retrained her feelings while she answered him in a dispassionate tone

'What are you saying, salid'? 'You as well as every one else must be fully twine that a Firangan

will never enter a native's house unless she is compelled to I did not come here with my own will as seeking a home for my daughter, but he '-looking towards the way by which Mangal Khan had gone out—he brought me by force from a hone where I had referred ever, kindness, in order to please hunself and not me. We are grateful to him for the kindness which he has shown as since; but as to mirrying my daugher to him or any one else, that is a subject which I cannot discuss Situated as I am, have I the power to refuse, much less resist, should he choose to wring my consent? If left, however, to the free exercise of my will, I certainly would refuse Khuda pleases to send us this trial, so that we have become supplicants and beggars for charity, otherwise, Khan Sahib, why would you insult us by making a file charge against the native prid of Tirangi women !"

"And yet the general impression is' said ho; "that Mangal intends to marry your daughter, and this aster of mine (pointing to Khun-begam who was his wife s sister) is in a great state of mind, and has been complaining of your conduct to her relatives, and would be glad to see you out of her way."

"She distresses herself for nothing," replied mother "In what way are we responsible for the doings of others? Khuda is my witness that we are the last to wish her ill or give her cause for concern Rather would we do what hittle hes in our power to add to her happiness in her husband"

" Well, to say the truth-

He had hardly finished the sentence when Mangal Khan who had overheard the conversation, came

in apparently ruffled, and addressed his brother-

in-law thus -

"Bhat, what is the good of questioning this nekbakht, or giving them pain by speaking of them as if they were so miny interlopers ! Ipne sir ki gasam! they are in no way to blame It was I who brought them to my house, and I done am answerable for my actions"

"Why hast thou brought a sautapass to thy good wife? Ought I not in common defence of the good name of our family to take thee to task for thy in-

prudent conduct ?" "I know who has sent you?" remarked Mangal Khan caustively, without caring to heed the other's

"Yes to be sure," said Sher andaz Khan, 'I have been sent by bim to take the women to the fález, (river-side) and there strike off their heads in order that the fire which is raging in her bosom (pointing to Khan-begam ) may be quenched '

Who arrogates to himself the right to dictate in my house? now fiercely interrogated the other 'If bhat Abdul Rauf has a care, let him look to his

own wife and family, and let him not poke and pry into other people's affairs I will have none of his interference As to Qibil she is a fool for sending about here and there She had better give up this game of hers or I shall have to restrict her liberty"

Every one of us felt a queer sensation creeping over us at the prospect of immediate death by the sword and after we had begun to feel pretty confi-dent that for the present, at least the bitterness of

<sup>76</sup> The relat on in which the rival stan is towards the lawful 37

death had passed Mother again acted as our spokes-

"As to cutting off our heads, Khan Sahab, you have the power, and we cannot resist. We are help-less females. If it should be Allah s will that we die, and due this instant by your hand, let it be so There is just one favour, however, that I wish to ask, and that se-that you will kill every one of us, without any exception. I shall not allow you to kill one or two only, and spure the rest to please yourself Allah's will be done!"

Shórandáz Khan was touched his syes wero suffused He said "O Bbi, great is thy faith, and as great thy bold spirit True, thy fearlessness before druger and thy indomitable courage bespeak thee to be a Firang I wash my hruds of this business. To have been sent on such a fools errand, and to be discomfitted by the cool caim demeanour of a womant Lanatt" on thee, Sherun, she an though thou be called I".

"Mushai Alluh!" But dont be more foolish, bhdi, than you have already made yourself Why run down yourself? It want your own doing, I knew it all along," remarked said Mangal Khan

<sup>67</sup> Curse. Fie on thee!

<sup>68</sup> From shor, a lion or tiger

<sup>69</sup> Becants 56

#### CHAPTER LIV

## MISS LAVATER'S NARRATIVE ( continued )

(He proposes again)

Two or three days subsequent to the events which I have narrated, after finishing dinner one evening, Mangal Khan lingered in the zanankhand, and having washed his hinds, he settled down again on the takkt. and addressed mother thus

"Mariam, you promised to speak to me again on the subject, which you know is dearest to my heart I hope you have thought over it, and can now give me a definite answer '

"What do you refer to?' queried mother

"I of course refer, rejoined he, -- "to my original proposal to marry your daughter"

"I have hardly had time to are ue the pros and cons of the matter to myself ' answered mother, or to give to it the serious consideration it deserves You see it was only the other day that your brotherin-law came to kill us without a moment's notice we are to be massacred after all while under your protection where is the use of discussing the subject of marriage ? If I am to lose my life my daughter's life must go too, and if her life is taken, I shall go where she goes I and my daughter are inseparable Some one else may perhaps be coming with the like mis ion as Sheran Khan !

"Apne sir ki qasam yon raise my spleen and my ire when you talk like that I I tell you that had he lifted his band at any of you he would have paid the

forfeit of his temerity with his own life As long as you are under Mangal's roof, there has not a man who will dare to raise his finger at you with impunity Khudd quam! I shall strike off the herds of half a dozen Musalmans before a hair of my Firangan's head can be touched "

. He was terribly excited Mother endeavoured to

throw cold water on his wrath

"I am fully canvinced you are strong enough to protect us But why brouch the subject again?"

"Because it is nearest my heart," said he "Say,

why any delay?'
"How can I say 'yes' to your proposal? As far as I can see at present, I am powerless to say 'yes'"

"Why, what withholds your consent?

"When you are better acquainted with my circumstances and the history of my family, you will see where the difficulty comes in I am not at liberty to give her away"

"Why ?"

"I have my brothers living What answer shall I give them when they demind their niece from me? And moreover, my dèscar" is alive I have to consult all of them before I can dispose of her"

"Perhaps you are right But they are not likely to put the question as in all probability they too have been killed like the other Firangis"

"I hope not At any rate, would it not be pru-dent to wait and make certain of their death before taking any definite step?

"I feel time passing very heavily," said he "My

<sup>&</sup>quot;O Husban I s younger brother Jeth h s elder brother

desire to call that girl my wife grows stronger daily, and I must have her at any risk,

'Sappose that the Angrez Government is restor-ed, what shall I do then? Councy you wait another year, during which I suppose the issue will be decid-ed as to who shall remain master of the country?"

"You would, I suppose, like them to come against or you would not think of the possibility of their return How many of them are left? Only a few struggling to hold their own before the walls of Dilli, and they too will soon be cut off, Inshaaldh !71"

"That's what I said," remarked mother siezing "Let Dilli be conquered the suggestion the suggestion Firangi army which is now besieging it, is destroyed, general trinquility will be restored in the country, and then it will be time to talk of such matters Meanwhile are we not your dependents, and in your power?

"You point to a long way off, and seem to forget that I have power to marry her against the will of every one not even excluding the pur of jedlous eyes fixed at me and he gave his wife a hard stare

in return

"Now you speak like one resolved to use the power which hard fate places in your hinds, to drive power which have the places in your names, to unite afflicted to despertion Did I say you could not do what you threaten to perform? Of course you have the power to take her away from me by force, and I could have no power to resist if you were minded to use your opportunities for the accomplishment of your wishes I twoild nevertheless be unmanly of you to persecute a widow, and compel

<sup>&</sup>quot;1 Please God-

a helpless orphan to gratify your desires Where would be the ment? Whereas if you wited till the Irrangis are driven away from before Dilli, the argument which I use would no longer have any weight And we could then decide the matter with mutual quocessions"

"I tell you," he rejoined "—that it is for your good and for the divantage of that girl, that I am so importunate No one cun take her away from Mingal, and Mingals wife she shall be, and I will endow her with a handsome dower And if you were to take my advice, I would say that you too ought to take a husbund, and settle down again in the You are still young

"What will I murry now?" answered mother sorrowfully

"No, you should marry, if it be only to find a

home of your own, and bread with it"
'What will I marry,' said mother again, "my
lord being but recently murdered, and before I have
hardly worn the weeds of widowhood! What would

become of my girls?"

"That's what I said' he urged "Your daughter hall be mine, and as to your meee she too I dare by will fit in somewhere Barr Birs can live with

no of you"

And this is the bright programme which he who seld our prison-key hal sketched out for each one of

all our prison-key hal sketched out for each one of God who watched over us gave my driling nother self-powesson, understanding and tact to neet the arguments of this crafty man, and prai ed His Name! she for the time being succeeded. It

<sup>72</sup> In allusion to dear ol 1 granny

 was resolved to postpone the further discussion of the subject until the issue of the struggle before Delhi was known.

It will readily be perceived that we had no appetite left for dinner, after the fire to which we had been subjected. What passed in our minds, what acute pain I felt at the insulting proposals which he had made, powerless to resent them, I cannot describe. The very first impulse to speak out, and hurl the insult back to his face, had to be resisted. God gave me strength to resist, and to be patient. There is many a slip between the cup and the lip, I thought, and hoped that in my case this old adago should prove strictly true. I had not lost all hope in the eventual success of the British arms. Though their jobdi, their prestige, was for the present gone, it will be long, said I to myself, before British soldiers are conquered in open fight, and when Delhi falls before British valour, his tune will soon change.

We made a quiet meal—how much could we cat? No one spoke, the mistress of the house sighed; we sighed; and looked each other in the face, wistfully and sorrowfully. Dinner over, as mother rose to go to her part of the house, Khan Begam siezed her hand, and while tears rose to her eyes, in piteous tones she said:

"Mariam, stop! you are my dini?" mother; why inflict greater torments on me than I already suffer? Assure me that you wont give your daughter to him."

<sup>73</sup> Lit Mother by religion. In other words I honour your age and address you as my mother.

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Mother replied - 'Bibi, how can I help it, if he will force me into it? You are wintness to everything that has passed I am truly murda ba dast zinda !" that has passed. I am truly murda on data simular lam helpless and powerless, who is to speak up for me? You for nothing distress yourself. As far as I am concerned, it is far front my wish to tive him my daughter, and if left to the free exercise of my will be certainly shall never get my consent?

'Allah bless you for it!" she exclumed "O your fair daughter deserves a better fate than that designed for her You Firangi women were nover meant to play second fiddle in a Musalmán family I will pray that your pious wishes may be granted and that your daughter may find a husband suited to her birth and her virtues '

### CHAPTER LV.

#### MISS LAVATER'S NARRATIVF (continued)

( Domestic laws and social etiquette )

When Khan-Begam last visited her nand,76 the latter had taken a promise from her to come again Arter had case a prompt a message to be one again day, saying 'Bulu's send, her salam and wishes to know when you are going to fulfil your promise of

A Persian phrase meaning literally the dead in the hand or power of the living-to do with it as he pleases since the former has no power or vital ty left to realst

Also spelt an i pronounced nanad husban is a ster

States

calling" "Give my bandagi" to her, and say How can I come now? There are some Frangans staying with me, whom her has brought into the house." Another message was brought desiring her to bring them along with her, as she was most anxious to see them too. And so our hosters proposed to mether that we should go with her next morning.

Apropos to messages, as between women, they are exchanged through the agency of the nam or namn of the house A nain feminine gender of nai or nau is the common carrier of such messages The nam is the hereditary servitor of the family comes occasionally or at stated times bathes the femile members of the house does their purchases in the bazar and other mental offices at home, and she is moreover employed to carry mes ages from one house to another. A nain may have several families in her birat or hereditary circle which she enjoys the exclusive privilege of serving. An occasional largess of a few pice or cast off-clothing and a meal, satisfies her As to food, she is bound to receive that whenever she comes If after a feed, she goes to another house and food is offered to her there she receives it also as a recognised perquisite and carries it home. In addition to which, she enjoys the value I privilege of acting as go-between when a mitrimonial alliance is on board. And when the m irringe ceremony takes place, she attends to all the mental offices required of her for the occasion and receives the fixed present of cash, clothes and vinads,

<sup>77</sup> Lt adort n Mt respects The rand as the husban is sater t. k a n h gher place in the order of precedence

<sup>3</sup> I ralles on t her histant for notic somen may not speak of the r husba de by name

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which have come down to her family from generations. It will thus be perceived that a ndm is a very important member of a Pathan household, she is in fact indispensable. The tribe is distinguished from the other servants by a skirt which they wear over their tight drawers. They are indentifyible walkers, and prepressible chatterers.

Apropos to visits, these are only made on Mondays and Fridays these are the only days of the week held auspicious for the purpose, and they are never paid without previous notice. An elder going to visit another who holds an inferior rank in the table of family precedence, for example, a chacks or aunt visiting her bhatips or bhatips, 10 (nece) will first cond her dua salam, blessing with salutation) with the announcement that she is going to call on a certain announcement with soil going occurs of the day. The return movinge is couched in respectful terms, "Give my dad banday, (my respects and devotion) and say Come it is your own house, enlighten it further by your presence. Arrived at the house the mistress of it as well as all the others present who are on a level with her in the social scale rise and placing their right hand on their forehead, make the visitor a respectful salute, which she ncknowledges by giving them her blessing "nti raho, beti \*01" Nowhere else is the feeling of veneration for years so emphasized as in the Muhammadan communty, it is part of their creed it is inculcited from their carliest childhood and is brought out and prac-tised by them in their every day life

<sup>79</sup> The listinction should be observed. Bhat js or Bhatija is the daughter or son of the brother and Bhanjier Bhanja mutatis mutand s of the s ster

<sup>80</sup> May you live longer daughter !

There were four of us to sit in one meáná, namely Khan Bégram, mother, Anet, and myself Granny was left at home Did I say home?

Let me describe a meana st A medna then is a wooden frame-work, stomething like a large hitch, an oblong hed held up by four posts with a roof to it. It has dumpy legs to rest on the ground, the foor is interlaced with string, and the top is covered with red curtains hanging down to the sides. It is supposed to accommodat two to four persons. When going to be used kanas or dhimars (be irors) are sent for, two to eight is the usual number employed, according to the number of persons to be carried. They fix two hamboo poles in position on either side, by means of which the frame-work is lifted from the ground. It is something like a pulled or pal impact of old, but smaller or like a Jhampan of the links, with this essential difference, however, that it has curtains which shade off the occupyant effectually, and moreover it is never used but for the conveyance of women.

These two digressions I have been obliged to make, as both the customs will often recur in the course of my narrative, and so the reader should, I think, know them at once in full detail

And I think, I may also in this place advert to the table equects of the Pathins That observed in Mangal Khans timily may be accepted as an apt illustration. The plan of the house, which to a large extent influences their secret customs is that to be

<sup>81</sup> Called chaukla by the Hiadu women, in reference to its oblong or equare shape

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found in almost all tropical countries There is an enclosure, with high walls all round The deorhi or entrance is usually to the east Through this door you enter, first the mardana occupied by the male portion of the funily This consists usually of a longish room, not over lighted Immediately freing the entrance, is a takht or wooden platform on which the master of the house sits, cats, sleeps receives his visitor, lounges, and spends almost all the time he is at home In more pretentious dwellings, this part of the house may consist of several apartments, chief of which will be the disanl hana or reception room Proceeding north, we come to the entrance of the female apartments, which are hid to view by a small dead will stretching in front of the doorway, and called the yhungat We now enter the zanankhana which consists of a square courty ard, known among the Hindus as chauk, and among the Musalmans as sahan, it is open on top, and is lined on all four sides by apartments, with verandahs in the front At one end is the Litchen and right before it the well which supplies fresh water At another end of it is the outhouse used for necessary purposes a very unsatisfactory soit of thing

The food is cooked right under the supervision of the mixtress of the ho se. When re ud, it is served on a takht or wooden platform, on which the plates, cups & (rakdti, katori) have already been et under and set. The master of the house and the male portion of the fumly are the first to cat and after them the femiles. Having finished, the former just turns round on his seat and wishes his lands in a metal salaychi or bowl placed there for the occasion. I or washing his hinds and month—and both are soiled

to a degree—he uses team? of sorts, the left depouring water meanwhile from an dhill or metal ever, helf ready full for the purpose. Should he be alone, he is sentilly served by his wife, who, when he is done, hands him over a prin, and he retires. The firmed go through the same process, being in their torn served by the lands and another servant, should there he one. The etiquette may vary in proportion as the fundly is rich or one post soing means, but the outline is as I have sketched it. The cook (of course a female, and generally the blind) help out the vands in copper-plates, and sets them before the enters. Two or three will extrem the same plate. Thus, one plate used to suffice for us all four

The staple food of Path ins consists of galia-roti or ddl-roti. The qu in consists of mutton or beel-curry, with a profusion of grays in it. In Mangal Khin's family there used to be a little ment prepared specially for the master of the house the rest of the family subs-ting upon pulses of kinds mixed with vegitables, or vegetables cooked separately and aften with bready and once a week, I think on Thur-days, a dish of me it. The food, always clernly cooked, is savoury and wholesome On festive occasions, however, there are special dishes served, both rich and elegant. But is a rule, Path ins live frugally and priectise economy in the management of that part of their household which consists of their women-kind

<sup>82</sup> Pow lered gram

### CHAPTER LVI.

# MISS LAVATER'S NARBATIVE (Continued)

# . (The Chati Suit)

We were kindly received at Qumran's, though perhaps not warmly Her mind had been prejudiced agunst us by the unfavour tibe reports which she had received, and like her elder sister Sharfan, wife of Abdul Ruuf Khin, she would probably have declined to hold any commerce with us at all, but the account taken to her subsequently by Shéran Khan, produced a change in her disposition she became eager to make our acquaintunce. Our role for some months henceforth was to be the show things of those who wanted or cared to see us, and make what comments they pleased upon us

If the reader will recollect Shéran Khan had gone with the avewed intention of striking off our heads, but a womin stack had baffiled and conquered him. He returned home, and said 'Who can lift his hands against such harmless things? The girl is like a frightened doe and as to the mother, O she is a perfect bulbul: bostdin \* 1'. So among those who had come over to see us the day, was his wife named Hashmat. It was not long after that she too fell a victim before the faculation which mother exercised over all who approache I her. A bultu\*! Sheet.

<sup>83</sup> The Pers an night ngule the sweetest songster of all the feathered tribe

<sup>84</sup> Osster

right in the e-timate which he formed of these people. Mariam's lips, like the bee, distil nothing but sweets. I am simply charmed."

As to the mistress of the Rouse herself, after a few conversations with us, she was completely won over. Her kind sympathetic nature was stung to the quick by the story of our borcavement and our trials. Her large pretty black eyes often filled with tears, while she placed her head on mother's shoulder and sobbed aboud.

She was about 35 years old, above the middle size, and inclining to be stout. She had sharp features, a clear complexion, and a good-looking fice. It is said of her that, when dressed up for her bridal, her father happening to pass by, was so struck by her beauty that he involuntarily exclaimed. "Couldn't we have managed to reserve so much beauty for some-body more nearly related to us? O, she was not fit to go out of the family!"

Her husbund, a man of advanced years, was employed as a jamadar\*s of cavalry in the army at . Bhopal At their very first meeting, he was so unfortunite as to inspire her with a repugnance for his person. She showed by her actions that she was possessed! She repelled his advances, and would not allow him even to touch her, so much so that she succeeded in making her mother and the others believe that she was the subject of an amour with 2 jan\*s; how then could mortal pressume to claum her as his bride? Her husband was shewled, and so disguisted was he with her behaviour that he left her, and went

<sup>85</sup> Lieutenant

<sup>86</sup> Genii

back to his appointment. He, however, continued to look upon her as his nikálids wife, and kept her well supplied with finds At length, through the kind offices of friends, they were reconciled, and not long after were blessed with a daughter, whom they named Bedran

Badran's type of beauty was different from her mother's. At the age of 16 or 17, when we saw her, her complexion was a shade darker than her mother's, and her eyes, though large, lacked the laud softmess which distinguished the lovely orbs of her parent She was, on the whole, 'moe-looking' a pink burth-mark on her left cheek, giving an interesting air to her face. She lacked, however, the animation and sprightliness when was one of the charms of her mother, and she hardly said good or bad to any one Her mother found her as 'moe-looking' a husband in Hañzulfa Kh'un, Khan-begam's eldest brother But having the former's example before her, she at first treated him in an off-hand manner, and would not speak to him. He therefore left her and went away to Bhogal, but was prevailed upon to return and re court her after marriage. The result of this reconciliation was a daughter named Sadran.

By what means her dislike of him was overcome, so that she was induced to unchun her door, and oven come out occasion illy when he happened to be in the house, how the girments which she were were seen ted with perfume, on which holy toxts had been breathed, and the clove which fastened the tiráss

<sup>87</sup> Married lawfully That is the vulgar form of the word which imperly is manked d

<sup>89</sup> Alarge 1 da

passed through a preparation of propilitatory sacrifices these are matters which appertant to the myteries of the misuans race, and do not belong to the domain of authentic history. With this allusion, therefore, I shall pass them over

Our shill as needlewomen had duly been brought to Qamran's notice, As her sister-in-law, who also was her neece, had come to her after a very long time, and she had made her no present yet on the occasion of her child's chit. "So he made up her mind now to give the latter a lur(a-topi, "a and the former a port "s". The former consisted of a miniature trousers, coat and cup, and the latter of the four garments usually worn by females "a Mother offered to cut, and sew them all

She gave the child's lurted or cost which was made of purple bandnu, a might nech, that is to say it had but one opening buttoning to the side over the left shoulder. It was finished off with bant or orgoliace, which was put round the edges and sleeve, and nech. Moreover, it had a crescent-shaped goldembroidered band round the nech, and epulatities on the shoulders and imitation braces. The payand or trousers was made of rich green satur, and was also finished off with band. As to the cap it was a dopalir tope or two semi-circles inverted and worked up together. It was made of the same stuff as the cost

<sup>89</sup> The female race

<sup>90</sup> The s xth day from the b rth of the child which is always kept up as a day of rejo cing It is the place of fr ends to make presents on such occasions.

l Coat an leap one way of denoting a boy s s tit

<sup>3</sup>º Sat

<sup>33</sup> The suit consists of a tro isers bodice coat and covering

and bosides being finished with banat of kinds, it had several gold pendants tacked round it in front, so as to form a kind of filled-resting on the forehead All this was designed, and made by dear mother, with perfect taste and finish 'It must have cost something like 40 \( \text{if} \) a sumptions suit for a child !

The mother's costume was not so rich payamá was of green satin down to the extremities, to the waist of which was put lachká, a species of stamped gold lace This garment as worn by the Pathan females 18, I think, somewhat grote-que It consists of two pantaloons of an even width from top to toe the lower extremities of which are usually nine inches broad, or eighteen inches in girth are four gussets and a triangular piece connecting the two legs below the waist, which last is puckered up and secured by a silk tzárband 24, drawn and knotted in front The angid or bodice was made of purple or dark heliotrope bandnu muslin, bound with lachla Over that was the kurts or coat which, as worn by Pathan women, is sleeveless and 24 inches long, reaching down to the waist this also had lachká all round it The dupatta or covering like the angia and kurts, was made of purple ban tnu, bound with lacklá, and slashed with narrow lace embroidery The purple should have valued the suit at 50 Rs looked very effective against the fair skin of the wearers

The general get-up of both these suits was splended Qamran ashish kar gaznes on beholding them, all who saw them were in raptures Dear mother was pleased

<sup>94</sup> Waist-band

<sup>93</sup> The expression is explained in th

at the result of her performance she became the cynosure of all eyes

Besides this our hostess of the to wear a new set of churus, and paid for them horself Those churus consist of glass or nuth circles, some of them delicitely made and enamelled blue. The colour showed off on her complexion. And with the gold, bracelets and other gold trinkets which she wore, the woman looked as if she had been dressed up for a bridal.

### CHAPTER LVII

### MISS LAVATER'S NARPATIVE (continued)

# ( The expired malediction )

The reader will thus perceive that we had already established ourselves as fryourites in Qamran's household. The members of it vied with each other in showing us kinding as. The even tenour of our lives was not disturbed by any untoward incident. From a suspicion of our demeanour as proper immates for a Zanáná opinion had veered round in our favour. Whereas the belief formerly was that, as Tiranga women we would be found to peep over walls or through windows and chinks, so that we might see and be seen of men for whose society we should be longing and pining when they found on the contrary that we worked may delighted to work, all day long with our needles and thread, and that far from going out of our way to seek the company of men we did

<sup>96</sup> Th a pangles of sorts worn round the wrist

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not even raise our heads to look at the few who had the entries of the firm do apartments—when they saw and observed this one product conduct, the belief gained ground that all hat hid been said of as was filso and in alcious—Quarrin remarked once to dear mother how any one could possibly find fault with a so in the score of mise ordiner, for said she 'You are just like one of ourselves—I would not exchange you to half a dozen women of my own race and nationality—Who could possibly ever tire of you?'

Annd our daily routino of clut clost and the business of fuloring in which we were construitly engaged, and which by the way clusted frequent applies from our hostest and her relations, no reference was over made to the troubles of the period. For whatever my be the causes or motives which may have inspired their men to deeds of violence in the outer world, a culm screenty always prevailed within the four walls of the Zanáné, there was no disturbance of any kind there, and politics never formed the subject of divension among as

There was nevertheless one element of descord, and only one and that was the womn Umdá, to whom I have alluded before I crunnot tell in what way she was related to Qameru, though they addressed each other as b'da'r<sup>1</sup>, but she was called 'aunt' by her drughter as well as her nephows and neces. Though young she was an ill favoured womn spiteful to a degree and possessed a waspish tongue a very Thersites who breathed nothing but hostility towards the Firangi name. She was greatly displeased at our introduction into the family, and never missed

<sup>97</sup> Is a brother a wife

an opportunity to give us ero slooks, or to say to us a cross word. At hir own house, one of her favourite occupations was, when sho sithin her pilit, to reste a dogger, I which she had also taught her sinve-girls. One of them sat at the head and the other at the feet side, the former bigun with "ord hip/" swhile the latter completed the distich with "Irrange el at "! In this highly intellectual pastime the indulged duity, it pleased her immensely to hear the British abused, who were lighting so nobly before the walls of Delhi She would make a clean sweep of them. And once or twice, from generalities she came down to individuals. Once I, mother and Auet sat aucitly sewing Builtan's payama. Balran herself sat at the end of the verandah whist ering sweet noncense to her husband, who however had his eye fixed on Umdh he how her better than we

She changed the current of conversition by a contemptuous reference to the Irrang ruce, and especially as to the hunger of birangi women for male company. As 2 may 1" 100 she said, "those didephat 1" 101 they cannot live without the society of men."

"Perhaps not, chacht" observed Hafirull i Khan from the other end of the vermidah "and I de not know that they are not right in having so decided. They have so much of male company that their appetite for it is closed. And then their men are different from what people think. For instance, they are not opium-exters or opium-mokers like your

<sup>98 99</sup> Both these express ons mean I woull gollop down the British
100 An expression of contempt Fe!

<sup>101</sup> I it with lilated eyes Met wanton or shameless

husband, who beyond rolling like swine in the dust of his dingy crib, has no thought for anything else

"That mry be," sky winced while she spoke, "but what has that to do with Firangi women? You cannot deny that they take pleasure in laughing and joking with strange men, that they dance and single cand dance with their persons half-nude, and with arms of strange men round their waist, that at such times they retire with their sweet-hearts into dark recesses where they do they only know what, and that they kiss and are kissed by other than their husbands?"

Badran opened her large eyes in astonishment at this long rehearst of the unwomunishnesses of the Firangi female while her husband exclaimed "Indeed ! I did not know all that From where do you derive all this profound knowledge?"

"No matter from where, " she replied testily 'Only deny the truth of these allegations if you can That's what I said these Firangans would prove troublesome'

"Have a care how you talk, clack," said Hafizullah Khan "Apne sir ki qasam 102, you are very indelicate in your allusions What charge can you bring against mans! 103, pray?

"I didn't say I had anything particular to advance on this point," said she prevarie tingly "Only when they first entered Mangal's house, there was a flutter of excitement among the men in the neighbourhood"

"Very possibly," observed Hafizulla Khan, sar-

<sup>10°</sup> I swear by my head

<sup>103</sup> Aunt

eastreally, "your good man included, I suppose? What came out of it?"

"What a wayward boy hou art, Hafiz 1" she cried "What are thy interprises this way, ch?" And she gave him a knowing wink in the direction

where we sat

"What absurd ways you are going on with today, chache!" said Hafizulla Khau in a tone of voxation "What would you insinuate by that shake of your gudar 104 head? I tell you again, better be careful how you speak of manss and her daughters "

"This boy would stand forth as the champion of

the káfir brood ! I have no patience with them "

There was a pause We kept perfectly silent during this hot colloquy We knew that all this fire of vituperation was really directed against us, but we had no power to say any thing in self-defence even, for fear of creating an open breach with a member of the household, for we were there only on sufferance, and had no right to quarrel with any one

Umda was evidently bent on mischief this morn-She might have dropped the subject altogether, but she renewed the attack, and this time in more

unmistakable language

"My son Azmat has gone with the daur 105 I hope and pray that he may not bring a Firangan or two with him For then I shall have to 'read and blow' oftener than I do now 108 "

Lat Running Met an expedition.

<sup>104</sup> Small useless cuttings of cloth rubbish. Gudar head is a thick head 105

This is a reference to the bab t of reciting a text mentally and expiring it to the right and left A form of incantation of the Lvil one who is always on the watch to harm the faithful.

Hafizulláh Khán took up the cudgels again of the opposite side "No doubt, chacker, Armat will perform produces of alour in this expedition, but considering that it is of it, a five refractory that we of the town of Ladhpurethat the Nawab has sent to coerce, and that Najib Khan, file, new Naib Nazim has been placed in command of the expedition, I hardly think there is much chance of his bringing any I ir ing ins to grace his triumph with But what did you say just now, chicht, about reading and blowing You seem to breathe in nothing but wolfs-bane, or to breathe out anything but spiteful malice Alldh gasam, 107 you are very unkind i"

His interlocutor was now more than ever exreperated She lost all self-command, and committed more imprudences than she could have been conscious of She began to spit forth an accumulation of spleen which she had taken pains to store up in

the Inst

"O what a simpleton! As if you do not know! "What?" he enquired

"What but what Khan-begam has been doing

during the month pist'

Khan Begam who sat and listened all this while, began to look uncomfortable She stared at her, as organ to rook amountained to say 'You have gone too far, better pull up now But her impudence and temerty rose with her temper, she bore the look unfinchingly while she said

"Why, she is quite right to do what she has done this Bi has been a thorn in her side What makes her live in our midst with two grown-up unmarried

<sup>107</sup> I swear by God

girls is more than I can guess. Can't I guess though? And I tol I her first—first and prey, and afterwards breathe your malediction tow fids these

Hafizullia Khan was now furly provoled. He tose to his feet, and told his 'bach' in a peremptor tone to go to her own house, at once, if she, did not know to conduct herealf more projectly, and that he would never sit by tamely and hear mans (meaning mother) abused

Umda was, however, now in full career on her fisurite hobby, which was to abuse I trangis in general, and we in particular. So she resolved to finish the sentence which she had begun

"Yes, truly, great is the power of prayer, as saith the prophet. I advised her to take up ashes in her hand, and blow on them so that they might fly away like this ' And smiting the action to the word she throw a pinchful of dust towards us, mumbling comething the while between hir lips

It was too much for Hafizulla Khun, his temper, was up He rushed it her and sizing her by her legs, dragged her out of the dddin, 100 and telling her to be gone or he would deal worse with her, returned and sat down near his wife in high rage

<sup>108</sup> Porch or veran lah

## CHAPTER LVIII

MISS LAVATER S ARRATIVE (Continued)

(We draw our hostess' sympathy )

Just then our good hostess returned from a visit to her sister, of whom I have spoken before It was a visit long promised, and now paid with some reluc-tance. Abdul Rauf Khan was looked upon as the elder of the family, but since his advancement to the encer of the family, but since ms advancement of the borders he had begun to give himself unusual airs. And his wife thought of course that she was a very important personate to Moreover, she had never forgiven Mangal for harbouring Firangans, 'the pestilent broad,' as she would say, 'of whom no good will ever come out. He was a fool for not allowing Sherin to rid him of them.' them' But while she showed resentment at her sister also receiving us into her house as her guests she sent her frequent messages to come and see her, eager apparently to know more about us, and especially of our skill with the needle regarding which she had heard from Umda Umda was in fact a frequent visitor of hers and one of those who had counselled that Sheran Khan should be commissioned to go and kill us And it was sho who used to carry messages to her from Khan Begam relative to the pun and anxiety which our presence caused her, and begging that her brother-in-law might use his influence with the Nawab to order our execution However, as we have seen the scheme was defeated by an All-controlling Providence Sheran Khan refused to imbrue his hands with our blood, while the Nawab also refused to sanction our death, "us," said he, "what harm can they do? They are only helpless women, and instead of deserving to die, should be commiscrated."

"I am not at all surprises to hear," said she when she heard of the affair between Umda and her consider heard of the affair between Umda and her consider a surprised at whit has tide in place Umda has too long, and too venomous, a tongue altogether. What bisiness is it of hers that among my guests there are Firangains? But they are women of whom she might take a long lesson for patience and forbearance under trial "Bate 1"102 addressing her son-in-law, "you need not have dragged her I am nevertheless sure you acted like a man to take the part of these persecuted ones" Martam, turning to mother, forgive me for my absence, and forgive her too, she is a great behaving, "10 and a behavin," for giving occasion to the young to geer at her Don't mind please what she said in the heat of passion. In my house you are welcome"

"Do I or can I say anything?' sighed mother 'Who never got a chap in her foot, how can she know the pain of another?" We have done nothing I am sure, to be mailted since we have come to your house But it is Allth s will, who can oppose it?"

'You are too sensible, answered Qamran—"to take notice of her foolish speech, I am sure It is unsafe to pass judgment upon people until one is inti-

<sup>109</sup> Son.

<sup>110</sup> Fool without understanding

<sup>111</sup> Without shame shameless

<sup>112</sup> The native proverb -

Tski na phati ho bivdi Wuh kyd jáné pir parai

They jest at scars who never felt a wound

mately acquainted with them There is my sister O how she funed and vaged at me I 'How can you, a Muslim,' said she; 'hoy, can you associate with kafirs and not ment censure' !"

"But in what way ?" urged I "What are your grounds for asserting they are Lafirs? They to all eppearance are like one of us, and you would, I feel sure, change your opinion of them if you saw them and spoke to them "

"Nauj !" cried she in pions horror. "I am shock-ed at the suggestion, bubu"

"Then," said I again perversely, and more to tease this time then let Mubarik and Phundan come her this time over for a few days, they will greatly benefit by their society.

"Please keep your suggestions to yourself," she replied peership "How can you expect my daughters to go to a place which I cannot visit? The rive freed things! How many males do they see, say join hands with, every day! The number is minimized. These so do not drop at the sight of a strange man ! Then their finger-nails are poisoned, is soon as they are brought into contact with the chaster of the sex, their fervid passions are communicated to them, and then there is an end to all modesty Why not invite me to rush out of my state of seclusion altogether? No, bubu I to see a Firangi woman is equal to seeing half-a dozen men !"

It was now the height of the rains, the month of Sanwan was about to end Heavy clouds were banking in the west, and presently there came a gentle shower descending like spriy upon the chameli 113

<sup>113</sup> Jasm ne

plants that grow in the yard. It is a season universally observed throughout upper India for the display of red costumes, and for swinging on jhulds 114 Double ropes are suspended from the colling, the ends of which being knotted together, are made to hold narrow boards called pairs painted up in gay, colours Two women sit facing each other, having hooked their, legs to each other's rope by catching it between their toes Then another gives the swing a move with one hand, and when it begins to oscillate, she gives it a push in the opposite direction with the other, and thus a constant swingin, motion is kept up with both hands At other times a thatoli or small bed is fixed between the ropes, on which two or three sit down. while two others standing on either side of the bed, cause it to oscillate, while they sing a measure called set is known as good or good mala. Those owning gardens or country sents their women sometimes form a party of friends and go there to swing in the open air On such occasions, special dishes are cooked on the spot, such as samosa, haluá-pura, phulke etc. and are partaken of by the company with great glee

The jaulé hvung been put up Badran and Hashmat streed in red clothes got on the swing I and Anet swang them, while Galabiá, the sive-gurl, sung We got our turn of swinging when they came dwin, and ielt not a little jolly at this transient break in our hundrum existence

The mention of Gulabia recalls to my mind the sad life-story of that gu! I have alluded before to Quaran's husband being employed in the Native State of Bhopal During the period of theire estrange-

III Swit gs

ment, he would seem to have contracted intimate relations with a bank woman at Blood When she died, and he was overtharily reconciled to his wife, he brought away that gurl along with himself and presented her to his plones, easing, "Here, I have brought away they who will be handy to you for the propolation of the work of the work of the state of the work of the mental offices of the house' The girl had arrived at years of maturity, and was not a little amazed at the situation in which she found herself. She had, however, to submit to her fite with a good grace She was made to grind corn and perform other domestic offices, and was in fact treated in every respect as a slave or domestic drudge. She used to say "When he took to my mother, he used to call me 'drughter!' and all along treated me as such until be came here. Then his eye changed. And now I am treated like a slave ban h, " do this and 'landi' fetch that ! But who will believe me if I were to tell them all that?'

## CHAPTER LIX

# MISS LAVATER S NARRATIVE (continued)

( Some female characteristics )

Shéran Khan was a frequent visitor at the house, because of his wife who was spending a time with her aunt. It is not the custom among Pathans for a wrife to fly at once to the side of her hasband no sooner she sees him, and imprint a kiss on his face as a token of welcome or to manifest other signs of endearment in the presence of others. But things

<sup>115</sup> Slave

The managed more quietly, and, I think, with greater regard to the proprieties for instance, if Shiftan Khan came in the foremoon, he' would be asked to stay for breakfast this be would say he would be glad to do. He then sent taky his horse, and after meal time retured to, the mardéné When evening came, Qamran would say "Bhaia, why no stay for dinner? You can go away tomorrow morning if you like 'And he would reply "Very well; if such be your wish, I shall stay" Meuwhile the bandi would receive orders to spread a bed for him in a separate kothri 11s or in the bidid hand 11s and place by the side of it at lota, "B padadan" and ngaldán ''A fiter he had retired for the night, his wift would slink off, that is, retire quietly and go and join him. Of course she would not be missed by the others.

Similarly, the proprieties were studiously observed by Budran and her husband. They were never known to speak to each other in the presence of her mother, though when she was not by, they exchanged glances and spoke to each other, and she invariably made his pan for him

In the case of a sister-in lw, however, some liberties are allowed, by the nages of society, as between her and a brother in-law who is the husband of an elider at ter as was the case between Sheran Khan and Khan begrim. They exchanged jokes with each other, but by no me ms of a coarse nature. For instance, it is also who gives herself the pleasure

<sup>116</sup> Room

<sup>117</sup> Left or upper from

<sup>118</sup> I nater resul

<sup>11)</sup> Cab net for betel leaves

<sup>120</sup> Sp ttoon

of making him a pan On onqui y as to who has made it, he of course is fold it was made by his sail 12 He then makes pretty sure it is not a nice one According ly on opening it, he finds there is an excess of chund (lime) in it, or there is no katthá (catechu) in it at all Or, instead of supan (areba-nut), there are cloves in it If by mistake he should put it in his mouth without first examining it he pays the penalty of his heedlessness by a burnt mouth and has to spit it out at once, exclaiming, 'la haul ioila 1'12' Or, he may ask for a drink or calls for the lotd to wash with, it is handed over to him by his sali, he begins to pour but finds of course there is no water in it These are perhaps tame jokes but no more serious ones are practised There are no opportunities for flitation on the part of the women and none that might be taken advantage of by the men for liberties of a questionable character The time of the women is spent chiefly in badinage or in making and eating pan Though they are generally acquainted with the use of the needle, they are not industrious, and seldom take to it except for the purpose of working their bodices

Neither are they good conversationalists he are they are illiterate, and their knowledge of the Qur in is confined to reciting the namez hypote and occasionally reading the text. Those and a very flow, who have been taught it, read a few chipters after they have had their weekly or bi-weekly bath. Others place the book before them, and passing the right fore finger over the lines, repeat as they do so

<sup>1</sup>º1 Wife a sate

<sup>122</sup> Ti is expression has been explained elsewhere. It is at exclamat on of contempt

<sup>1°3</sup> Prayer

the 'Bismillah' '12' In this fashion some of them can pass their finger over every line of the book, and Licept when opening and placing the Quran Except when opening and placing the volume on a roll or stand, and turning the leaves they don't touch it or handle it otherwise it would be irreverence to do so After they have done with it, they close it reverently, put it in a basta or cloth-crae, and hang it on a peg or deposit it in a niche in the wall It is never taken down or read at irregular hours or promiseuously, but only at stated times, and then only as an act of worship

Though such is the outward respect which they pay to the volume they design to Kalamillah or the word of God, the name of it is nevertheless oftener on their lips than one might suppose, for they swere by it twenty times during the day, never meaning seriously all the while by what they say 'Qurán-ki-qasam,'12' is a very common phrase among them

Once a rating was held in the neighbourhood, and about the sume period Q imran held a landum As I have given a description of these celebrations elsewhere I shall not repeat it again. They are peculiar to the Rulammadun female examel they throw in a beautiful side-light upon the customs of the Zanana

<sup>124</sup> Lit in the name of God. This is the commencement of the Quran, and of every other Pers an or Undu book.

<sup>1 ,</sup> I swear by the Quran

<sup>12:</sup> I swear by the word of God

# CHAPTER LX.

# MISS LAVATER'S NARRATIVE (continued) (Some jin stores)

Dear mother possessed a fund of information on the usages of the Zanana, and her occasional remarks used sometimes to astonish the Musalman women For instance, the day Badran attired herself in her kalı-ká-payámá, 127 she had taken a bath before doing so, and had her hair open when she came and sat out in the yard She had long hair for an Indian Mu-hammadan Mother observed

"Bett, 128 you ought not to keep your hair open. Better knot it'

"But mans, ' said she, "I have not yet oiled it,

how can I put it up?"

"All the same you should not keep it open when you come and sit outside in the cool of the evening," "Why, mans.—do tell me why? Here, I will do your bidding, and will give it a knot for the present And she pressed mother to tell her what possible harm there could be in her drying her hair Mother was also very strong in anecdotes and old say-ings her memory was stored with an incredible

amount of folk lore So she replied

"Why should you want to know the why and wherefore of a thing that ought to be done? You are too young to comprehend these matters , so you should always be guided by the experience of those

<sup>127</sup> A kin l of loose gored trouser 128 Daughter

older than you Mandatan beings are said to be readily caught by long hair and pretty black eyes, like yours

Badran blushed, her mother and husband being both present. The former coloured at the recollection of her own youthful follies, when she had made every one believe that she was the object of a jung possion.

"Do the jins then visit human beings mann?"

enquired Hafizulla Khan

"The learned say they do," replied mother "I have never seen one myself, but I have noticed the effect of their possession."

"Please relate to us some of your experiences, Maxim" begged Omman

"Observations rather," answered mother, "for as I have just now told you I have never set eyes on a an myelf There was once a lovely girl who had a wealth of black hair Quite unacco intably, she was siezed with illness and in stite of every attention and the best medical aid, she daily grew worse and worse She became thin as a whipping post, her former beauty was marred yet all that remained to her till her dying day was her fine head of hair, the canker that was eating up her vitals fuled to reach her beautiful tresses At night or during the day. when no one was by and she fell asleep she used to be tormented by dreams Ayoung an would at such times appear to her, and tell her that he had fallen in love with her beautiful hair one evening as she was drying them after a bath, and that he would never leave her but take her away

<sup>129</sup> Aer al

' I know of another person, a woman the mother of many children, wik possessed a handsome person, the most prominent feature of which was her bushy long hur One day while driving in a dog-cart she was suddenly thrown out as if some one had lifted her up bodily from her seat and had thrown her on the ground in an incumbent posture At the time she thought she wasn't much hurt, but the same night she had a dream Some one whom she recollected to have seen in a dream some twenty-five years before, and who by his manner appeared to be her devoted admirer, visited her again, and was telling her how he had surprised her one day when she sat in the open air with her hair thrown loosely over her back Illness of a dangerous nature stezed her soon after she had excruciating pains, yet in the midst of her sufferings her invisible tormentor never cersed to visit her in her dreams, but though the body became shrivelled and attenuated, there shone through her eyes an uncerthly light, and after death her gorgeous head of hair was all that was left her it hid not suffered decry at all "

Mansi what dreadful stories these are! Did you really see these two females, and hear them talk

about these things? asked Badran
"Yes my child, these are well anthenticated
facts mother answered, and I could tell you man)
others of the same kind in the woman under the influence of a jin can neither be cured by exorcism nor
by incuntation her sure and certain end is premature death

'I have heard of a Kushmiri girl, recently mar ried who had such lovely black eyes that her fond husband never tired of gazing into them. But one lay it so happened that when he came into his wife's apartment, he found her in a f. She foamed at her mouth, her teeth were set, and as soon as her husband stowed an unconquerable repugnance at his ap-proaches Then she turned round her eyes like an angry parrot, and gave him such a stare—a state which exerted a strange influence over him. He trembled from head to foot as if in great fear, he hung down his head as if ashamed of himself, and retired abashed from her presence This scene was enacted several times, until one day happening to be in her chamber, he entreated her to tell him what was really the matter with her, as the medical men who had hitherto been consulted, had fuled to diagnose her complaint. and their medicines had failed to produce the least improvement in her health. He saw that she was visibly losing flesh every day, and in his presence was always mute and and She was at length moved by his entreaties, but all that she would deign to tell him was "I am helples, what can I tell you? What do you want to know from me, husband? Husband, husband no longer I Go, the hour of his arrival an proaches, let him not find you in my company as you prize your life Go I" And she almost thrust him from her, and fixing her bright eyes on him which shone with a malignant light she so animanned him that he left the room in confusion and fear

'He had sarcely left her when he heard the chan drop from the kerb, and felt an unseen influence entering the chamber which he had just quitted. And so things went on until at length the poor woman became so thin and emacated, and feeble that her eal was hours expected. In appearance

she was skinny, all but a skeleton, but her eyes continued till the last to parkle with uncommon fustrea lastre which, however, was like brine to her devoted husband, for he never could look at them but to be sered with an abject terror, as if he had indulged in some guilty passion and had no right to be present even when her spirit was now about to leave its barebone tenement

· Wallah! exclumed Hafizullah cret power the 3m exercise I over the noman swill is truly wonderful, and no doubt the husband's position became very invidious"

' I could have spat on the mua sin face if I saw him was the fart observation of Khan Begam

. If you could have seen him that is," remarked Hashmat , "but then our sensations of fe ir are derived from the very fact of their invisibility to the human eye, when they dont choose to be seen, and when, without any perceptible cause, a woman 14 observed to languish day by day and medical shill fuls to restore her to health, worse still, if the husband's presence seems to excite and make matters worse with the patient, nothing can be done, I should think, but to seek to remove the evil by prayer The ulama in assure us that prayer opens the gate of Heaven If so, the Great Physician will hear, and no other can cure in such a case than He "

' I admire the wisdom of thy speech, fulu, said Qamran, addressing herself to the last speaker "Such

s on of thorough contempt for a man

cases are beyond the power of medical skill, human 130 Lit one lead a corpse But used generally as an expres-

<sup>131</sup> The learned in theology

skill is unavailing; on the contraga, it makes the complaint worse. Hazrat Isa Ribit flab 122 was known to cure such deseases by his word of command. I have known severity to be tried by, the woman's relations, but that of course is unreasonable, and it always fails,

In what way can she be to blame? She is in the one of another, preferraturally stronger than any one woman-born. But that the jim are oftener visible to the naked eye, I have frequently heard it asserted Thore was once in this very city a midni, whose name was Sher Ali." At the mention of that name we all began to look at each other, for it was the name which my Persian teacher bore. Qamran continued, without noticing the disturbance: "He carned a living by teaching. His pupils were young folk, the oldest of whom did not exceed 12 or 13. Well, there used to be a boy among them, particularly intelligent and smart; he made rapid progress in his studies, and excelled all the others in quickness of approbension, and in his diligence to gain the appro-bation of his teacher. One day it so happend that, while he sat making amokhta, 1st the midnif called out to him to fetch him a certain tome from the niche. Without moving from his seat, the boy stretched out his hand, and, taking up the book, delivered it to the manif. Not only did the boys, but the manif also, noticed the proceeding; for they were astonished to see that, without rising from his scut,

<sup>132</sup> A reference to our Saviour

<sup>133</sup> Met a private teacher of Persian is so called

<sup>131</sup> Going over the next beson by one's self is called \$\frac{dmohhid.}{mohhid.}\$
This is conswhat curious, for the word means hitrally learned, taught that is—that which has been learned at ready, being the past participle of the verb \$\frac{dmohhidan,}{dmohidan,}\$ to learn.

the strange boy had just extended his arm towards the niche, which was far and high above-ground, and could ordinarily have been reached by a boy of his ago only by fixing a lydder, or by means of soveral mondharils put one upon the other. Whereas this boy's hard seemed to lengthen any distance, but, as soon as he withdrew it, it became as short as before. His comrades were in a state of amazement while the midnyl, no less frightened, at once concluded in his mind that the boy was a jin. This it was, he argued, which accounted for his precocious intellect, and his success at all out-door games and exercises which required agilty and muscular strength, at all of which he was uniformly successful, to the discomfiture and vextation of his fellows. Recovering from his construction, he said to the boy: Midn larke, 18 I now know who you are. Your further stay in my school is underlimble, so I request you not to attend here

from tomorrow.' "At another time, the same midnit had a passage with another jon boy The latter used to come to with another 3m ony the latter used to come whim for the purpose of reading the Qurán; for you must know that, although not all, a large proportion of the race of genii are believers in Islâm. We when he had finished the book, living gone through the last afparain he one day told his tutor who he was not greated in the last. was, and requested to know if he could do anything to make him a return for his kind attentions to him during his studies: 'Ask whatever thou wilt,' said

A rattan or bamboo sext without arms. 125

<sup>136.</sup> Ang Boy l

The Quran is divided into 30 sipard or sections The word 137 sipard means thirty parts, each part consisting of one of more surd or chapter

he Midnil, who had become familiar with these strange punis, and 'Give a release to my share of the field' And that field, it is said, brought forth a bundred-fold that year

"These two stories are known generally through Nakhasa, and Miani Sher Ali is alive Any one doubting the truth of them, may interview him and

get him to repeat them in greater detail"

#### CHAPTER LXI

## MISS LAVATER'S NABRATIVE (Continued)

(Missy-11 má)

"I have no reason to doubt their truth," observed Hashmat 'But bubu, I wish to advance your argument by relating another story which my dát 128 told me You know she belongs to a well-to-do family—a family the members of which have been known to wear gold in the past. Now how and from where, did they get the gold? For 1st not very uncommon for one of their class to earn enough for the purchase of a gold trinket? This is the story told about it

One evening a mnn came to call her, he was a tall, thin, respectable looking person, wore a long white beard and was attired in pure white garments 'I' says the dai, 'asked lum who he was, where was bis house how far I had to go and what fees I should receive? To all these queries he made but one an-

<sup>138</sup> M dwife

322 swer, that is that to would have all go with row to the house, and would now that I was fairly remainers ted for my trouble. To fective, given and went with him walkin, walkings at it inghis a very long distance, we at length came to rather a second part of the lown where stood & fair-stred, deemle looking tuilling into which I e desired me to enter I dils) There lay the seedils on a bed, but I coulds so no one clee with her, she was alone. I male an electration to that effect when my con incles, who had overheard me, sail to me from the next room. Never mind, I am here, and here is a fire too, I will han lover to you whetever you may required I thought it all very strange but kept silent. After the child was born and I had finished my professional humers, I desired to go, and turnidly suggested how it was pressible for many to find the how it was possible for me to find my way lack to my house. I confess I was full of apprehension, for there was something in the atmost here and the general surroundings of the house, something in the mute, resigned manner of the woman, and more than something in the man and his ways, which cured me to grow pale and tremble all over He at once replied 'What is there to be afraid of? I will go with you myself and see you home O you have been very kind to me and my wife I cannot reward you sufficiently. I' I thought he was going to give me some substantial present but not a bit, he only took up something from the Idron; we and put it in my lap, enjoining me not to look at it until I had reached home. Here was another puzzle. I was most an-

<sup>139</sup> The new mother. The correct orthography of the word is saceld from saiden, to be born

<sup>140</sup> An earther stove.

xious, however, to reach my home now, and did not care, there and then, to investigate the nature of the present he had been pleased to give me So off I started, he going alread of me, as before

"While in the way, my tright and trepidation increased I felt sure it was not an ordinary being with whom I had held commerce I hastened my, steps, and forgot all about my fee At length, when we arrived at my house, he bid me good-night, and turned right about to go home When, as I turned round to have a last look of him, what was my astonishment to find but that he was gone not a vestige or trace of him was there Then I thought of the present which he had given me, and his injunction not to open or set eyes on it till I reached home I was simply appalled I was petrified, and turned white as a sheet at the object which I beheld There m my lap lay several lumps which now began to feel heavy, and when I touched them, they proved to be all gold O my stars! Was star reality, or was I m a dream? To be the possessor of a fortune, for for-tune it was to one who had never before handled gold! I afterwards found my acquisition represented a sum of 10,000 Re. I am sure I was more frightened than hurt at this windfall, for now my scattered sonees. began to collect, and I knew for certain that my nocturnal customer was a 21n /'

'Such is the story," concluded Hashmat—' Laccho told me, 'und she swore upon the Qurfan that it was strictly true This proves, does it not, that the junz consort with himan beings and that while they are able to acquire complete possession of the woman, the latter has no power whatever to resist her fate, since their introduction into his haramin. Well, when once the State Vakhine returned from Nami Tal, he knowing his master's weakness for the furnile sex, happened to mention to him that he had seen a Firangin at Almore-kaspahar, his who was exceedingly beautiful.

'Why then did you not bring her for me?' de-

manded the Nawab.

'Your Highness I' answered he; 'I did try to do so, but she has a girl with ber, a pretty little thing, who she insisted must go along with her, wherever

she goes l

And very rightly so,' rejoined the Nawab; 'what else is she to do with her? Then wast a great fool to suppose that the mother could cast her child on the world's charity, and go about with thee wherever thou mights choose to take her Her sentiment I udmire, and she considerably rises in my estimation by it. Go! I tell thee, go at once, go tomorrow; there is no lack of money, take as much as is necessary. Then hast excited the worm of desire in my heart, think not therefore to come again within my bans, "winless Missy-k-mā be with thee."

"And thus,' continued mother, "whatever cha-

the Political Agent of the Supreme Government, is styled

143 Almora.

<sup>141</sup> This is the proper spelling of the word, and not haven as a commonly believed Harnes means interally secred for bidden, hence the female apartments, which are forbidden to every one to enter to every one to enter.
112 So the officer whose duty it is to represent the State with

<sup>4</sup> The city of Rampur used to be surroun led with an impunetrable fence of the bans or bamboo which formed a natural defence to the town

ractor the woman might have held, her chastity and good resolutions mehed at the touch of gold, and she came to Rampur accompanied by her daughter and maid-servant, who also had a pretty daughter, of her own. They were undothedly widows and penniless. What does not hunger and poverty cause people to do! Many a woman has sold her honour, only because that was the only means left her of keeping the wolf from the door. But to proceed.

"The woman pleased the Nawab, but after the first wave of desire had passed over, she, like many others before her, was neglected. Several years elapsed; her daughter began to grow into a woman, and she naturally felt anxious to do something to educate her, and eventually to find a home for her. The Nawab made overtures to her to marry her too; in other words—to confer the same distinction upon her as he had done with the mother; that is, to toy with her, then throw her away; but these offers she indignantly rejected; and she, I believe, at length succeeded in escaping from her prison-house to Meerut, where she married her daughter to a Firangi major of cavalry.

"Meanwhile Shauran, the daughter of the maidservant, took ill A slow fever withered her inside, while she began to languish and grow feebler daily-Being daughter to the woman-in-waiting of one of the Nawh's newest mahala, "so every medical skill was of course tried to cure her, but without effect. Her female friends at length advised her to marry her off. And this advice Fahiman, the woman-inwaiting to missy-kl-md, accordingly adopted. Efforts

<sup>145.</sup> Lit: a palace, but, met : queen or lady.

- were now made to find a suitable partner for her. There was no great difficulty, for the girl's good looks were a mutter of fume; she had large, dark, head dyes, with thin, arched, beetling cyc-brows. At times they resembled a decumy lake of unsoundable depth; again; a blade of shining steel, while her magnificent hair undulated like flames about a low forehead of ivory.
  - "Now it so happened that Maddú Khán, my fither's khánsámá," whom he had brought with film from Fatna, was sorely in need of a wife I have told you already that my father held a high office in the State, being only next in authority to the Nawab His servant had frequently spoken to him, with folded hands, to get him the lovely Shairan to wife. 'If you, hazur,' said he—'do not interfere in my behalt, the Nawab will order me to be blown from the cannon's mouth for presuming to aspire to her hand' 'But why, Maddu,' and father; 'why do you wish to get another wife? Are you not satisfied with your past experience,—two wives and twenty-one children "?' 'O yes, huzur,' rejoined he; 'hnzur is quite right; but they are all dead, and your faithful Maddu has been left desolate. Shauran will give me an heir, I am sure. she is so beautiful!'
    - ' Now while these negociations were proceeding, Shairan fell ill, and the same night her mother had

<sup>146</sup> Butler, chief table waiter or major-domo

<sup>147</sup> The popular superstition in regard to twenty-one children is that if a man has that number by one wife h s nikdh or marriage ties broken, and he must go over the cerrmony sgan

a dreum She thought she saw a handsome young man come to her, and tell her pettishly not to think of marrying her daughter, for otherwise, said he, you will regret the step hereafter !'

"When the sweetment and other offerings were between the parties are made as a second to the manguage series are again and a dream the same young man appearing to her, and warning her for the second time against committing the blunder of marrying a girl who was already another's!

"The woman now, for the first time, awoke to the consciousnoss that her daughter was possessed of 1 in Sho recalled to mind that she was always reserved, and mute, and sad, and failed to show any interest in her approaching nuptials. Her mother related her dreams to her mistress, her herers were both imused and interested, but they advised her thus 'Our sex is subject to so many hidden complaints that cannot be diagnosed or cured by a physician, that it need excite no astonishment in your breast to discover that Shauran is similarly situated. And the best remedy that you can try is to marry her right off Many female complaints which defy the skill of the 1 by scian, are cured by marriage.' And so she was married to my father's khánámán

"Ho found in her a very uncongenial companion, for she would not open her mouth to speak, or cat, or lungh, and seemed utterly indifferent to her altered condition. On the contrary, she began to grow fretful and was perpetually to be found in low spirits. Her mother-in-law began to suspect she was the victim of a secret passion, the flume of which,

instead of being smothered it the hymeneal alt ir, had on the contrary grown fireer. She questioned, and cross-questioned, her on this point, but could elient nothing to her disadvantage. At length, one dry she shut her up in a dark room and locked the door; and eat down before it, and watched. After some time, she opened the door and fo ind her king in her hed, bathed in per-puration. She was at her wits end, and when by the side of her bed she discovered a daund, 19 the notion at once took, her mind that her maraman had here to her and had began these ed a daund, 10 the notion at once took her mind that her paramour had been to hir, and had brought her some eatables. But how did he enter the house, and through what door did he gain admittance, were questions which nonplassed her. She proceeded to interrogate the girl with an aspertly which she in her heart regretted, and, when she could get no explanation from her, she tied up both her hands and threatened to flog her skin off her back, if she did not at once discover to her the secret of her life. The victim of all this doubt and soverity was now im-The victim of all this doubt and severity was now impelled to speak out in self-defence She sud 'Amma, why beat me or torture me? Have you seen any one in my company?' No!' replied her mother-in-law 'I have not, and that is just what makes your life a more profound mystery to me Who then brought the dauna into your room? Tell me, O be sharam 126, and the culture of the same profession and the same profession and the same who has I me, o be sharam 126, and the same profession and th me, o be statum. I want on you as much as I am permitted to, spoke the girl, aghast and pale as death 'All that I am able to tell you is, that I have no paramour or have had any, among the bant-

<sup>149</sup> A cup of stitched leaves in which bazar sweets are usually 150 Without shame impudent

ddan is Bat long before I became your sons wife, I wis the object of love and devotion to a jim who visits me occasionally, and you may confine me in a seven locked chamber if you please, yet that will not prevent his conting to in with danks of sweatment Indeed that is the only food upon which I can now subsist?

'The secret was out The girl became worse, her malady increased, and not long after she died'

#### CHAPTER LXII

#### MISS LAVATER'S NARRATIVE (Continued)

( The wazir and the lost ruby)

The above tales in real life were listened to with suithty but they only served to whet the appetite So a fow days after, when every body had retired for the night our hostess begged of mother to relate one of her interesting stories. Hafzulla Khan was the only one who was sitting up for his wife became naughty and would not go to her room, that is—the part of the terrace where she was wont to retire with her husband, because said she, she would rather to near to hear some of mansi's fine Jahansi's She Lept toying with her husband scurly locks while she seconded her mother's request for something racy and sensational. Nothing loth to oblige dear mother asked. Apat bits kahun ya ya ya hui in ? Shall I say

<sup>151</sup> Children of men.

<sup>152</sup> Stories

<sup>53</sup> The phrase is explained in the text

something that has befallen myself, or which is common to the general experience of the world?"

"Please yourself mans," replied Hafizulla 'Whatever it be, I am sure it will earry instruction to the young Your stories mack more of life-stories than fiction I am all attention"

Mother began -"There was a Bidshah Mine and your Bidshah is Khudaise! Once upon a time there had a Ling. who was a great and powerful monarch One day he was very sad, and as he sat in his council-hall surno was very su, and as no said in the control of the rounded by his wazirs, the chief wazir, who was a good and a wise man, asked him 'Jahán-Panah's !
Why is your spirit and today? Your majesty ought not to allow greef to trouble your mind'

"The king would not tell him his grief, on the contrary, he resented his good wazir's kindly thought of him 'It is all very well for you to talk,' said be, but if you had reason to be sad I am sure you would find it impossible to practice the precept which your speech implies' And the king resolved to put his chief wazir to the test, and with that view he commanded him to wait at the royal palace after the council was dismissed

"The wazir accordingly attended his royal master to his apartments, and there awaited his majesty's further orders The latter took out a matchless ruby of great price from a beautiful ivory easket and placing it in his hand, enjoined him to keep it for him with great care

<sup>154</sup> God

the Lit World's defence or defender of the world a style of address use I towar is the kine a majesty alone

- 'The warr received the charge on bended knee, and, after making his observace, went home. He met his wife scated on her manad, 18 chewing scented pan, and gave her the ruby to keep. She dropped it in a patition of her tash-box which happened to be near by, and thought no impression it if
- "No sooner had the wily king delivered the raby to his good wazir than he employed female-spies to follow him up, and mark where he kept the jewel After a few days, he bribed the steward of the wazir's household to steel it for him. The king was sitting on the baleony of his palace overlocking the mighty Janna, when the jewel was brought to him. Taking it from the hands of the spy he deliberately threw it into the river.
- "The next morning, after dismissing his court, he asked the chief wear. 'Where is the ruby which I gave you to keep the other day?' The warr re plied 'I have got it, Jahán Panáh' 'Then' said the king, 'go and fetch it this instant for I want it just now
  - 'Imagine his amizement when the poor wazir oning home understood that it was nowhere to be found. He hastened back to his royal master and reported the circumstance, 'but,' added he 'if your matesty will allow me a few days' grace, I hope to find it and produce it before you' 'Well,' said the lang, chinching maliciously, 'I give you free days to find it in, should you, however, at the end of that period fail to come into my presence with my prices ruly be sure that your life and the lives of all those that belong to you are forfest. And your house

will be razed to the ground, and ploughed up by donkeys 157 Now go 17

"The wazir left the presence with a heavy heart I make no doubt but thit he was sincorely anxious to meet the engagement which he had made with the monarch, and left no stone unturned to recover the monarch, and are no consentent at the test the lost puck! But from the fact of its mysterious disappearance, he could hardly have entertained a good hope of recovering it Reflections of a punful nature crossed his mud 'Now,' thought he,' I have no one near and dear to me, who might be left to enjoy the vast store of riches of which I am the poseesor We are only two souls on this earth, myself and my wife, and we must both die after three days What better than for us to enjoy ourselves during this period as best we can, denying our elve- naught of this world's pleasures mood he reached home, and acquainted his wife with the determination to which he had come 'Let us spend our wealth liberally and freely,' said he, 'for soon we must die The good wife sighed a deep sigh and only exclaimed 'Let us bow to the decrees of fate, since such is the fit of the king'

"That day was the commencement of a period of high revelry in the chief wazir s manion. Danninggris and musicinis of all sorts were summoned, the halls were filled with distinguished guests, who came wondering what great line hald befallen the chief minister of state such viands were served round, and night and day the sounds of harmony filled the house, and the night air resounded with them all round. In

<sup>1.7</sup> A form of punishment affected by oriental protentates

ad litton to this, large quantities of food were cooked and distributed broud-cast to the poor and the indigent. No one that came to the house was allowed to know it empty-handed, the months of the coffer were opined, tride med of all sorts flocked to the wairs entertainments and presented dates, as a with home rejoicing because of the gold-mother which they received in return

"Now in a village hard by, there haved a 100 million million they were neighbour and intimate friends. The former happened to baseting the barder, where she heard of the grand dongs at the chief warfer house. So she went there quickly with a present of vegetables and garland and recoved a gold com. Then she walked across to her friend's house, and advised her to insten the ther with some fish, and that she would surely make her fortune that day.

"The fisher toman was very poor. Her hash and need to go fishing daily, but as mefortune would lave it, he never was able to catch large fish, and those that he did take were such smill once that he could carn but a few piece a day by the sale of them barely enough to keep him and his family from staring. So the poor fisherwomen such to her off. "The fishes that my hisband brings home are secreely worth presenting to such a great min as the ling's chief warr," but she thruled her freend the midland "It is quite late today, tomorrow, however, I shall do as you have advised."

<sup>179</sup> Wicker trays on which presents generally fresh fruit are served

<sup>159</sup> Fem of a dlf a gar lener or ven lor of flowers

"Early the following morning she roused her husband to go out fishing and as good luck would have it, he cast his line and caught a large roku to Delighted at his good fortune, he hastened back to his wife, who placed the fish on a large platter, and covering it with a slean piece of cloth, hurried to the wazir's mansion. The wazir was so pleased to see the fine large fish that, instead of one, he gave her two gold mohars This unexpected act of princely generosity nearly drove the woman frantic with joy; she went home with the prize which she had obtained, and lived upon it for many a long day

"This was the third, and last, day of the wazir's life, tomorrow he and all belonging to him must be exterminated Being extremely partial to fish-curry, he said to his wife 'I should wish very much to have some well-cooked carry today for breakfast, for tomorrow neither of us will be living to enjoy it Now here is a fine rolu, and nobody can prepare the dish so well as you Do, wife, see to it yourself' But though he laid this injunction on his wife he did not immediately leave the Zanána 'Ho and his wife sat together to see the fish cut The cook received orders from her mistress to clean and prepare the fish in her own presence, and so for that purpose she came out with her kitchen knife

"No words can describe the wazir's astonishment and his joy when as the cook thrust her knife into the fish's belly, out dropped from it the identical ruby which had been given into his charge by the ling his master He first washed it with perfumed water, and then and there hastened to restore it to its owner

<sup>160</sup> The most delicious fish in the Indian waters.

Great was the monarch's amazement to see again the ruby which he had with his own hands cast into the river, and he at once demanded an explanation from the wazir as to how he had recovered it. The latter related how he had come to the resolution to spend freely all his riches, and how he had received

the present of a fish which, when it was cut, the lost ruby was found in it . "The king acknowledged to the wazir the part he had himself taken in the story of the lost ruby, and moreover expressed his appreciation of the counsel which he had given him to 'lindure sorrow cheerfully.' Then by best of drum, he had it proclaimed throughout his dominions that he had been pleased to hold a grand reception on a certain day. When that day came, he bestowed high honours on his wazir, and commended his wisdom and understand-ing before all the assembled courtiers and vass. 18-

"So, like the wazir's evil fortune was changed into good, may the Eternal D spenser of all Good thus deal with all his servants. 141 "

161. That s how an Indian tale is made to end by the narrator,

#### CHAPTER LAIII.

#### MISS I AN ATTR'S NAI RATIVE (continued )

# (Like white pi cons from the north)

- "Think you, mansil' exclaimed all the young, people when the story was finished Qamran, Hashmat and Khan-begam exclaimed "Wah, 1s" Mariam I a reilly instructive tale !"
- "I ceho the opinion, máita," rejoned Hafizulla "The conduct of the cheerful wazir was a reflex, it strikes me of your own life since trouble came upon you You seem to bear your crosses so cheerfully and returnly, and to wait wait—
  - ' Wait for what?' sharply queried Khan-begam
  - 'I wait ' said mother, 'I wait for a further manifestation of Allah's mercies. He has preserved our tives intherte and though our trails have been uncommonly severe I have no doubt but that he has something better in store for us. I have not lost heart ander my many perplexities, and I hope, and hope—
  - 'Just so mann,' interrupted Hafirulla, "that is precisely what I meant to convoy. Like the good wazir, though circumstances are against you, you seem, by your cheerful countenance and complete resignation to the present to look forward to the future with hope. And after all what is the good of mourning for the past which can never come back again? Improve the shining hour, as you facetiously

<sup>162</sup> Well done!

remarked to my wife when chacht (meaning his wife's mother) was away the other day

"Yet I dont see by what possible change of circumstances a change can come over their situation," saucily observed Khan Begam "They cannot expect help from without for muon was saying when he came yesterday, that the Tirangis had been clein wiped off the free of the land"

"I am not so sure of that, ' remarkad Hafizullá drily

"Nor I," echocd Qamran 'The fact is we can get no news"

"I can tell you" rejoned Hafaulla. "Though dimens" did state with a fanfaronade that there were no Firangia left, I overheard him tell Shirin bhái in a whisper that was quite audible to my quoch car, that fears were ontertanoed the Firangia were not quite extinct. The hills are fall of them He was relating how chard a Nixfanal Khan and Baré chacha. "(meaning Abdul Rauf Khun) had gone on the morning of Id to pay their respects to Mián Sáhab, who, eccentric at all times, simply astounded them by what he told them?"

'What was it, there? Do toll us, tumbén méré sir ki qasam''165 eagerly asked Khan-bégum

"He said that muan-saha! we's in one of his stringe moods Having cist off his white clothes in which he had chosen to be clad since the last three months he had suddenly, and as every one thou, hit unaccountably, donned a black gurb He had allowed his

<sup>163</sup> Maternal uncle 161 Bg (paternal) uncle,

<sup>165</sup> Lit I adjure you by my head

nails to grow, and his beard to remain unkempt. Yet in spite of these mournful habiliments, he seemed to be glad at some pro pective good fortune. For the people whom I have mentioned, had gone to him to ask for the prayers for the defeat of the Parangi arms before Dilli, but what do you think he told them?"

"What, I did, what ?" engerly asked Qamran

"What, what?' cried Khan-begam

"You will be atoaished to hear The prophetic transport was on him "Oh!! suid he "You ask me to priy in order that they may be defeated, and draven out of the country? O ye bland, hear! The restoration of the Irrangi rule in the country is as surraid certain an event of the future as the coming of quant 154 See, there they come a result in the surrain and event of the future as the coming of quant 154 See, there they come fiving like white pigeons from the bills' Confounded and chargined at his anticinations, they folded their hands and entreated him not to say so with his tongue But the main persisted "Bâdea, in what way is the fair to blame? I cannot, help it, it is the command of Allah! I only speak what I am commanded!"

"Mian Sahab's atterances are not to be slighted. He is known to be a sahab-i-kashf 187, and he certainly is no respecter of persons."

<sup>166</sup> The last day

<sup>167</sup> Lit one a revealer a Seer

#### CHAPTER LXIV.

#### MISS LAVATI R'S NARRATIVE (continued)

#### ( The Muhamdi tragely )

"Mun Sidub told them before it cume," observed a arana, "thit the Pirung ray would soon meet with a cataclysm, and so it happerfed their obselfes his fled for a time. And now that he foretells their return to power, I shouldn't wonder if they did receipy our city. The truth is our people have committed a great sin in killing women an i children in cold blood, and the punishment of Allah will surely overtake them for the guilt of murder. Mustured yovertake them for the guilt of murder. Mustured in the surely forbidded by the laws of Allah to commit murder or the sin of adultery. Yet both these laws have been openly volated by the tilanguage. Whit were you telling me, Hair, they did at Muhamdi, where the Tirangis who lind escaped from here, hair gathered.

"Oh, it is a horrile tile, chack," replied he, "yet. I cannot doubt its 'nuthenticity, for I had it from one of the spectators of the tragedy, who, I suppose, was one of the very men whose hands were steeped in the innocent blood shed on the occasion

'He told me that the 41st Regiment called for volunteers, who would fall upon the bringing, men and women, without respect of age or sex 149 came forward in which were included both Hindus

<sup>168</sup> Good fort ne

<sup>169</sup> Ѕероуя

and Muslims. They wheeled about the cannon, pointing them at the refugees, who numbered some 40 souls,—namely 20 men, 14 women and 6 children of tender years: 4 of them being shirthorus 10 and at their mothers' breists. As soon as the alarm reached them, they shirth large 11 assembled at the house of the chotá collector, 172 where, after shutting un the women and children, they came out, and, though most of them were ne-hatta, 173 having no weapons at all—how could they? They ran from here in all haste, and had, no time to go to their houses to fetch their we ipon - without any weapons, they fixed the cannon pointed at them in a most intrepid manner. O chacht, these Firangis are shers, 175 believe me! Had they not been overwhelmed by numbers, and betrayed as they have been by those on whom they so blindly trusted; had they. I say, had fair play, they would have killed four to one, before they could have been killed themselves."

"Yes, beta," assented Quirran. "Our own men are no less brave. There is not a braver race than the Pathán, yet they even admit that a Pirangi was never known to turn his back to the foc. But go on with your marrative." He resumed.

on with your narrative." He resumed.

"The little band of Firangis was headed by Kaptán 115 Lysaght Sáhab, the same who used to live in

<sup>170</sup> Sustained on milk, infants

<sup>171</sup> Europeans

<sup>172</sup> Lit Little Collector, meaning the Assistant Collector chief Civil authority of part of a district.

<sup>173</sup> Empty handed. 174 Lions

<sup>134 17101</sup> 

<sup>175</sup> Captain

'hacha Nizam Ali Khan's bungalow, and go out 'unting with his hounds You of course never saw um, but I did He was a middle-sized man, light f body, a cleun-shaven face, and white complexion. common-looking man; but, O his grey eyes! A soon as they were set on you, you felt as if there was some one before you accustomed to command Well, when the two companies marched up with bayonets fixed to attack his fellows, he sword in hand prepared to meet them As soon, however, as the titingds came wear enough to be clearly distinguished, he recognised one among them who had been a non-commissioned officer under him and such was the respect which these regimental officers command ed among their men-as soon as the Kaptan Salab saw him, he ordered him out of the ranks 'Ordered' him out, chachi i Wasn't that extraordinary? The commander of 150 men, whose mission was to kill to the last min the bated race, and that a handful obeys the order given him by one of his predestined victims O the strange mixture of deference and ferecity exhibited by these misguided men! The tilangas came to a sudden halt, some of them looked bick, others looked askance, and shook through nameless fear O how the dastardly mob qualed before Europern energy and decision! This single instance shows how much the undounted courage of one Tirangi could effect single-handed, what if there had been a hundred or two of them with their arms, ind mencambered with women and children?

"The substitute of the substit

Well sale lier' what are you going to do with us? You see we are so few, and most of us are with-

out arms; and then the mem logstre and bal a logstr are with us besides We cannot fight you on equal terms, and by killing us like so many sheep, you will meither gain renown nor strengthen your cause You have etten the hum ast 212 salt, and ought to spare the lives of the e who cannot harm, you, and then you will be a balddar 179 indeed I will see that you receive your due reward' He ceased, the substar lowered his syord, he was abushed, he was confounded In the meantime there was a lurid flach, then the report of a connon fired over the head of the line, followed by repeated shouts from behind of 'Jui! Jai Sri Ram Lachmanji ki! 180 Din! Din! 181 Mar ! Mar ! 122 The column wavered, surged, and broke forward in all directions The subcidia was trampled over by the infuriated crowd, which fell on the Firangia, and bayonetted or cut them down Lach of them, however, as had a sword gave a good account of himself, and despatched one or two before he fell Kaptan Lyanght Sahab in particular, spring like a tiger on his foremost antagonist With one blow of his sabre, he struck off his right hand from which the musket fell, and he ran the next man through the heart, but as he was disentaging his weapon, a third miscreant struck him a crushing blow on his head with the butt-end of his musket

<sup>1.6</sup> Females ladies

<sup>177</sup> Children that show they are spoken of in India by the natives of the country

<sup>178</sup> HFIC

<sup>179</sup> A hero

<sup>180</sup> 

The Hindu war cry 181 The insurpents war-cry

<sup>789</sup> KILL LILL

He had not counted upon his cost, however. In the act of falling, the brave Firangi sezed his assail into the house of the house of the house he had been assumed that were found dead, the Firangi's fingers still burned in the hivid skin of his cowardly assail into the house of the house of his cowardly assail into the house of his cowardly assail into the house house he had been a considerable to the house he had been assail into the house he had been a new most had been a crime of such any constant of the house, broke through the doors and begun a crime of such unprecedented atrooty that my hips refuse to utfer it. Will you pardon me, chache if I proceed, for otherwise I cannot?"

"Ituaf keyd 1122 I pardon, my son Proceed on The sin is not thine but it ites at the door of these who committed it, and those who participated in it." He continued

"The til mads bay onetted the women ruthlessly, some of them they treated with inhuman barbarity, the nature of which modesty forbuds me to define The two children of Sergeant Grant were drabted against the wall in the very sight of their agoined mother, and the wounded bridy of Dr Bowling was flung against the roof and fell down stano-dead. The yells of the butchers and the shirely so the sufferers, were uppilling, while the ghastly spectade was rendered more torrible by the approach of drabness. May Allah punish the deers of the crime's according to their desorts, and may the cause of Islám never be stained again with such deeds of unparallelled afrecity!

<sup>183.</sup> Explained in the text

"O my Allah!" exclaimed Qamran "O my Maker, can these things be possible? Has the milk of human kindness been so greatly soured in the breasts of our fellow-countrymen? What had these helpless and innocent ones done to merit their dreadflafte? Tender women and little children—inspring none, and throwing a halo of peace, and love, and refinement, around all 1 A horrid enigma! A mystery involuble!"

While these expressions of pity and holy sympathy were being uttered by these two, touched by the chord which unters the children of Adam's race alike we had been listening to the young man's narrative with keen attention, and, as he warmed to his subject, we were vitering our pillows with tears which welled up freely and unrestrainedly We too, thought I, might have been of the number of those who were butchered at Muhamdi! How did I e-cape? What over-ruling Providence buried the murderer's sword in the door-post? What guiding arm supported me to reach my darling mother's side offer the same ruthless hand had shed the blood of my beloved father? What Protective Power had preserved our lives so far and was still feeding, clothing, and sustaining us?

#### CHAPTER LXV

### MISS LAVATER'S NARRATIVE (continued)

(An expedition proposed)

Our sojourn with Qamran was fast drawing to a close We had been with her for nearly two months; we had passed almost the whole season of the rains in the agreeable company of ner houshold, and the period had pas ed by imperceptibly. Nothing could exceed the kindliness of disposition, the gentality, and ever-present sympathy of Qamran and her son-in-law, and, in the second degree, of Hashmat and her husband while her second niece, capricious and fretful as occasionally she was, never made her-elf positively obnoxious Mrngal Khan had been several times to see us, or rather to see his wife and sister Once or twice he had pressed the latter to shorten our stay, but apparently she did not want us to go as she had us excused on the ground that we were engaged sewing some things which were not quite ready He was not very eager, I suppose, to have us and his wife together again under his roof And, moreover, his official duties were such as to keep him from home till late in the evening

Though appointed to an important initiary command, we never heard that he or his chief had conducted any enterprise that called for personal dring, or the sterifice of personal convenience seems to have been limited to atten ling the Naw bis receitions and to communicating perhaps information regarding the current goven of the city, relative to the progress of affairs before Delhi and to the

presence of stray refugees within his dominions. We heard, for instance, that the luding-place of the Redmans was known. The beggar-woman Zahur-Shah, whom I have mentioned before, was once presing before Mr. Rydman's dhoban's 18th house, and happening to stop, there to beg for an alms, she recognized in the strange fur woman sitting in the 3 rd, the Firangan whom she had seen in her palmier days. Now was her opportunity

"Who are you, O? 155 I know who you are And where are your hafar husband and sons? Tell me

straight or, look at these two talica's 1"186

"Go churat, 187' said Mrs Redman, enraged, "go about your business What have you got to do with me or my affairs? I prefer to keep my own counsel."

Meanwhile Bidesi dhobi returned from the qhdt understanding the nature of the altercation and to Zuhur Shah. 'How do you know, mdi, '18s that this is a Tirangan She is my bhanda' '18s'.

'Is she? Your bhauja: wouldn't be so fur, a dhobama'' 100 muttered she ironically

"If you will persist in your inquisition I shall send this path 4191 flying over your head presently Bo off you impertment minx!"

<sup>181</sup> bem of dhob a washerman

<sup>18</sup> An or ental sm

<sup>180</sup> Swords

<sup>187</sup> See Appen I x XI

<sup>188</sup> Mother af male s so allressed

<sup>189</sup> Also bhanji or bhab: s st r in law or brother s w fe

<sup>190</sup> Sec 184

<sup>191</sup> The flat wooden boar i on witch the 11 of t beats and wasles b s clothes

Zahur Sháh went away cursing both Bulesi and his thangar, and she at once proceeded to Abdul Rand Khans house, and informed him of what she had seen And he had come to know from Nagabhand Khan thit Mr. Redinan and his sons had found renge with the Bani of Kholir, rt. Narampur. So with these two pieces of important intilligines, he histened to the fort where the Nawah held his court and told him confidentially thit, if permitted, he would lead a tuments to the dhobi's house, and earlier the Irrangan.

"No doubt" said the Nawab surcasticult, 'that would le an adventure worth; of your prowes and renown to serve a woman flying for her life with the aid of a detacliment of armed men. But I prefer, Kumedan Sahh, "not to hound these so called Firungi refugees to doubt. They cannot do me or my government much lurm, so long as they do not join my enemies or hitch plots to my furt.

A wonderful act of forbearance on the Nawab's part thought we, but we had once before known him to give a somewhat similar reply in our own case, when some one proposed to sieze us while we

were residing with Lal's

<sup>192</sup> A detachm at of sol liers elsewhere expla ned 193 Kumedda is the corr of on of companier

## CHAPTER LXVI.

# MISS LAVATER'S NARRATIVE: (Continued)

( On the eve of a Change ).

The season of Muharram, which is the first month of the Muhammadan theological year, had come and gone. We did not even perceive when it was over, for as there are very few shia families in Shahjahanpore, the festival is not kept up with the same excitement and ferrid zeal as in other towns. Especially in the Zanáná, did nothing transpire to draw attention to the centenary, because, unlike shid women, 1st the Pathán females do not go into mourning during the ten days, or take off their ornaments. Viands were, however, sent out daily to the nearost mosque, and other contres, to be distributed to the ghur bid and maskith. 1st

191. A Muhammulan matried woman of good family never takes off her churu, note ring or other ornaments during the lifetime of her husband. It is only the Shidhs who take them off during the Muharram.

The Wesharram (Itt secred), as the generality of my readers must know, as the annual celebration held in commenmentation of the death of Hussen, son of All, who was killed by Yazah, near Kaff, in Arnba. The name of the place where the tragedy occurred as Karbal I, in the province of Iriq Inence the word is applied in India to the burrynaphace of the Irizak. A data is a representation of the form the summarks, who observe the festival, with Irizak. Santing during a period of for days, and otherwise observing all the agens of mouthing for the Irizak.

195 A Muhammulan theological term signifying the poor and indigent, to feel and clothe whom during the Muharram is the nears of carning great ment to the faithful. So as it was decided that we should return to Mangal-khan's on Friday the 4th of September, an evening or two before our departure, as we lay in our beds, Qumran called out to mother: "Mariam!"

ur beds, Qamran called out She answered: "Ji ("")

"Word you relate to us another of your choice stories? You will go away soon, Mariam," said she; and though I hope, and do expect, to see you again, the recollection of your stories like the seent of these juif flowers!", will remain after you are gone, and often cause us to think of you."

"It is comforting to know," replied mother, "that we have done anything to be remembered. What story shall I tell you? My own story is such a long and sad one that I can think of nothing cloe. Ob, Alluh has been very good to me! Though he has preented to my lips a butter draught, and I have drank it to the dregs, it was all for the best, for He alone knows what is good for us. Shall I relate the story of Miskin-Shah!?"

"O yes!" cried the young people all at once. "Yes, manst, toll us about him; we have never beard it."

<sup>196</sup> Met yes Every well bred Indian answers by this word,

when addressed by his senior

197. A species of the rismine, which has a soft delicate scent
(Jasminum surjeulatum)

#### CHAPTER LXVII.

## MISS LAVATER'S NARRATIVE : ( continued )

( 'It's all for the best')

"Well," began mother, "you all have heard of the great Akbar, whose seat of empire was Akbará-bád?"198

"To be sure," replied Oamran: "who has not heard of the illustrious Akbar? The name is a household word. He reigned at Agra long before modern Dilli was founded, and long before Tay-bibiká rauzá 199 was built O how much I would like to see the raucal 1" 200

"A place which you can never forget when once you have seen it! Well," continued mother; "during the reign of Akbar, there lived a fagir whose name was Mishin-Shah 201 Among his followers or visitors there was a strapping young fellow named Abdulla,202 who came to him one morning and informed him that he had got a wife Miskin-Shah said to him 'Bachcha, it's all for the hest' . rather an odd congratulation, isn't it, at such felicitous news? But it is not the custom to gainsay aught that a faqir might be pleased to say so Abdulla held his peace

The Persian name for Agra after Akbar who was the found 198 er of the modern town

Lat the ran d of the lady of the crown or the tomb of 199 the queen consort The famous Taj is so called

<sup>200</sup> Mausoleum. The natives so speak of the Tai Mucken means meak humble

<sup>202</sup> Lit son of God

Days and weeks lengthened into months. After the lapse of some years, Abdullá uldræsted himeto the higher, with the request that he might pray false wife to have challen. The figur replied "Lew that to the Almighty, and do not ask for a thin which he has not thought fit to give thee." Be Abdullá would not be dissuided, 'well,' said midt sidda' its all for the lest.'

"It so happened that one day Ablulla cam rushing to Miskin-Shihl's hut, and joyfully informed him that a son and heir had at last been born to him 'It's all for the best,' said the other, and Abdull went away ropicing. Days pissed away, each gaye than the other, in his home. He nimed his so Allahdda' "30 signifying the me us used to obtain the gift. When the mother had bathed the chait, 30 the happy father took offerings of richly-prepared dishe to his roligous guide.

"But a day came when the child took ill suddenly and dod The parents' heart was torn with greef a the sore bereavement, however, time, the greet header soothed their wound and Abdulk and his wife wer consoled for the death of their first born when a we daughter was given them They named her Nasidan, 200 feeling convinced that nothing could happer but what is written in one's fate. They reared her in fear and trembling lest she also should die bu Masban throve daily, and began soon to crow, and take notice of father and mother. Her doting parents

<sup>203</sup> Lat Given by God,

<sup>204</sup> The s xth day after child b rth. The term has been mor fully expla ned elsewhere.

<sup>20</sup>s Let Given by Fate

thought nothing was too good for her The mother was a next needle-woman, she worked pretty little cups and couts for her biby, while the father was constantly bringing rattles, and dolls, and other toys for her She was never sick or sorry for a day, and soon grew out of the cradie and learned to crawl and to lisp amma, abbd " Abdalla and his wife would spend hours fondling their baby, ind Nusibin, all unwittingly, soon taught her parents to torget Alludia as much as it is possible for parents to forget their children gone

"When Nasiban was able to toddle about and express her little wints in broken words Abdulla's wife presented him with another baby boy

"On the birth of Nasiban, Abdulla had renewed his visits to Miskin-Shah, having dropped them during the days of mourning which followed the death of his first born It was when paying these accustomed calls, that he announced the tidings of the birth of another son, and got from the faqir the accustomed reply 'It's all for the best!'

' It is as we all know the usual thing in upper India that there are rejocings and feastings on the occusion of the chatt, the relations and friends come with presents of clothes and toys for the infant and its mother, and the offerings and festivities are donbled if the child should happen to be a boy So, because it was Abdullas second son there were the usual rejocings in course of progress But alas for human short sightedness! for we know not what the next hour may bring forth, before that day's sun was 206 Mother father

set, the new baby was a corpse

thild took the pirents and their relations so completely by surprise, that, weeping and lamenting, they quite lost sight of the toddling N sibm. She had strayed away into the contravard where there was a well and, chill-like, impelled by currouty, she period over the edge, but lost her brinnes and was drowned

"This double loss was too much for the parents, they mourned and lamented, and thought Allahi was too cruel to snatch away their darlings in one day Abdulla would go and sit for hours near Miskin-Shali, brooding over the past, and pouring his deleful accepts into the recluse's ear, but all the consolation that he got from him, was "It is all for the best, bud 4, "it's all for the best!"

"Years rolled on Abdulla's wife gave birth to

four other children after this, out of which only the last survived She nimed him Rahmid-hill, which the father mick-named him Banneséh his When nbout three years old, he was taken ill of dysentery Abdullà was distracted to see his Benjamin slipping away from him, and he unable to do anything to save his life On the instant, he ran and put his turban at Miskin-Shah's feet. The latter put him away, styling 'it's all for the best,' but he was not going to be passed off in that style. He begged and intreated of him to pray for the life of his child, and becume so importunate that the fagir was moved by his entroates and gave him an amulet, which he took and went and hing it round the child's neck, in a few hours all the pain and graping had gone, and the child was all the pain and graping had gone, and the child was

<sup>207</sup> Lat Granted by the Merciful

<sup>208</sup> Which means the bride-groom.

hale and hearty again. The parents idelized the infant; their very lives seemed to be bound up in his existence.

"Once again Banné took ill, this time of smullpox. Oh, what anxious days and nights the parents pussed, watching by the side of his bed, and again some potent charm begged from Miskin-Shah served to restore him to health Thus, between health and sickness, Banné grew-up to the ago of seven, when his parents decided to find him a wife.

"Abdulla h id a brother, an old pious hdji," who had a baby daughter, eighteen months old. This little thing was betrothed to his cousin Banné. When the time appointed for the marriage had arrived, a largo bărăt<sup>210</sup> was arranged, with fire-works, and torches, and vehicles, and led-horses; with all the splendour of oriental extravagance. The nofyritals in the bride's house.

"Abdullá and his brother met and embraced each other, and Banné Sáhab, the bridegroom, was duly presented to his future father-in-law. A rich feast had been provided for the bardt, and they all sat down to eat.

"Banné Sàhib's friend, a boy of his own age, sat next him, and they both began to crack jokes with

<sup>209</sup> One who has performed the kaj, or pilgrimage to Mecca. The term is derived from Hajisz, the province in which the town of Mecca lies

<sup>210.</sup> A marriage procession, or bridsl party

The usual music that accompanies a bardi It consists of a couple of rude clarionets and as many drums.

cach other. All the guests were enjoying their jokes and laughing, when suddenly the bridegroom began to cheke with the list monthful he had taken. In the general lubrity that prevailed, no one paid after-tion to this slight mend it hat, whilst all the party maying that he was laughing life the rest of them, he had really term cheked to do the

"The company broke up in sorry condition Abdulla returned to his home an greef and desput All his hopes and ambitious had been centred on this son, and he too was taken away. Where was the use of hiving any longer? He became more-a and tacitarn, but nevertheless did not forget to visit Miskin-Shifth.

"Ho striggered to the fa pr's hut, and related to him all his calamities. The r cluse was sensibly moved, and comforted him with his old remirk 'it's all for the best Abdulla was driven wild by the immobility and un ympathetic nature of the man-Could he not say anything better than that? Was it not infatuation to say, and that without any visible emotion, that it was all for the best for him to lo-e his children, one after another, after he had reared them, and livished all his wealth of parental love on them? To tell him unler such circumstances that it was all for the best, was to wound his feelings and insult him, as a man and a father. The dot and exclumed be 'Within the next few hours I im resolved to murder him, and then we shall see if it will be all for the best' So with the earliest dawn, he came and lay in imbush in the a har " field, which he knew the fugir was in the habit of crossing in the morning

<sup>212</sup> A tall shrub bee appen lix XXII

- " Ubdulla saw him approaching, and rused his sumitive for the fatal blow. But when within a few feet of him, a stump procked his foot, in the sit down with a groun of microse prin, exclaiming. "It is all for the best."
- Abdulla's whole frome shook with enotion; in a moment all his unger half field, the could not be are to see his once loved per 22 in agony, and he hastened to his rolef
- "Miskin-Shah, forgetting his own sufferings, allowed an expression of astonishment to escape him it the plight in which he found bloddle. Indianude, him disheselled, sword in hind, eyes blood—hot with minderous intent. The other, without a preface, broke forth "Tell me, man, what you mean when you say "it sail for the best," since you seem to apply it to di conditions of life. I had made up my mind to kill you when you uttered those words to me yesterday, for I thought you heartless and unsympathizing, but you apply the same formula to your-elf when in yam, so there must be some hidden me ining in all this. Tell me, pray
  - "Miskin-Shah grouned while he replied 'Bacchat' you see had I gone further, you would have killed me for no fault of mine, but having hurt my foot, and being thus disabled for the time being, it has sixed me from an unitimely grave You see I trust in Allah and everything turns out for the best' to those who trust in Him!"
  - "Then he told him that he wanted him to attend with him a palsa214 that night, within a short distinct

<sup>213</sup> A religious g 1 le

<sup>214</sup> A meet us entertainment

of his hut. Abdulla wondered what it could be, and how the state could find it in his heart to entertain him who had but a few minutes ago intended to murder him; but he was thoroughly penitent now, and expressed his willingness to go with him wherever he night choose to lead him?

"As it came on to be sunset, Abdullá had grown so impatient that he arrived a few hours before the time. Miskin-Shâh bad bandaged his foot after applying a poultice of some healing herb to the wounded p int, and already felt the acute pain rolleved. He welcomed Abdullá, and desired him to fill the huppen and chatting the hours slipped away; and, when midnight came, he reminded him that it was now time for them to go to the entertainment.

"They had not far to go, for Miskin-Shâh wont only some twenty stops from his hat, when he reached a grave, and sat down by the side of it. Ploing his great to his right, he enjoined on him strict silence until he was actually spoken to. From this

#### 215. The hubble-bubble.

216. The sulfd is a method of filling the chiles (or eap which receives the tobacco and firs) as distinguished from the lard. The former is samply tobacco placed in the bottom of the cup, and fire over it. The tobacco this takes the heat repoilty, and the result is a quake mole. In the contract of the cast, however, an earthen due called this result is first deposited over the tobacco, and the fire is pilled one. The heat is therefore communicated to the tobacco more flowly, and the result is of course that it takes a longer time for the colors of the course of the colors.

spot all the graves were in full view including those of Abdulia s seven children The bells told the solomn hour of midnight, every thing was wrapped in the gloom of a dark night-dark, but starry and clear Not a leaf stirred, and except for the chirping of a few crickets or the occasion il hoot of an owl perched on the highest branch of the grant infinite which over shalowed the grave-yard, there was not

"For a while both figir and disciple sat perfectly mute, when lo, to Abdulla's horror and astonishment, what does he see but his long-lost eldest son Allahdia! The apparition seemed to have burst from the still air, and, it stooped over the adjoining grave an I called out 'Nasiban ! Nasiban ' Nasiban immodiately made her appearance bringing her six-day old infant brother in her arms and the other four followed in her trun They all began to play with odd looking toy - infant skulls infant-hearts dij ped in blood, and little orbs that seemed to see everything for they were human eyes. Abdulla sat spell-bound at this strange speciacle and would have spoken, but his supjent guide held up his finger to his lins in token of silence

"The spirit-children at last got tired of their weird sports, and sat down each uttering a sepulchral laugh Nashan said 'What a jolly game we have had I' Allabdia observed, 'We would have ha I Jollier ones hal we been living on earth I would not have allowed a day to pass without creating trouble for my father, and oh, how I would have chuckled to see him in a scrape! Ha ha ha!!! Nasiban, what 217 Tamarınd ihe Tamarındus Ind ca

permitted to live !'

would you have done had you lived " 'Oh,' sud Nasibin; 'I would have disgraced him on every possible occasion, until he had turned hours with grief" The rest of the children gave similar replies, until it came to the turn of the clist, Banne-sahib. He said. I would have excelled you all up naughtines begin with I would have pinched my bride to langle, seemingly in fun though, until I had turned her skin blick and blue, and I would have denied doing so when taxed by father or mother. I would have given her a large bolus of oppum one day, in I put her to eternal sleep. I would nover have given mother a moments piace, but with my constant tricks innocent yet dangerous, would have broken her heart Then I would have disgreed my father by allying myself to a woman of ill time until I had seen him end his day a suicide Oh I cannot tell you really what fine mi chief. I would have done, had I been

"From some tur-uval bolls the clear pet do f four c'olock we storne on the wing-t'of the early zephyr, both the living and the dead heard the sound, and the latter had to the invisible world from which no one has yet returned to tell the hung what be fulleth them there. But Abdulla hid been taught, the lesson which he had found so hard to learn In silence, unbroken by aremark from either, he followed the fauft to his humble dwelling, and, penitent and subdued, he felt the conviction that whatever the dispensations of the great Alibh, it we would be His children and his furthful servants, it must needs follow that 'it's all for the best'.

#### CHAPTER LAVIII

# MISS LAVATEP'S NAPRATIVE (continued)

## ( Disappointed passion )

We left Qamran's house with mutual regrets Khan begam had gone buck to her home after an outing of two months. Tormented ceaselessly by a vague feeling of jealousy for her husband's love, the poor woman way destined to suffer yet another pany before she had done with us For, the sume day on which we returned to her house, her husband took the opportunity, after dinner to question mother again with regard to her intentions in the matter of his old request for my hand "Say, Mariam, how much longer am I to wait?"

Mother answered quietly 'What am I to say? You ask me so often! I have given you a reply already that I am not free to give away my daughter to any one, until I can consult my brothers, and take their wishes in the matter

"That, as I have pointed out to you before you will perhaps not be able to do for you are not likely to meet them again. What chance is there when the Pirangi ray is over and the Badsháh 118 now sways the scoptro of the realm?"

"Then at least you must wait until the contest before Dilli is decided?"

"May the Firangi name perish, say I '" he hissed between his teeth Disappointed passion gave spur

<sup>218</sup> A reference to the old king of Delhi who has already been noticed before

to his inmost malice "Surely, the Lafirs have all been exterminated by this!" Then suddenly recollecting himself, he muttered in a kind of half solilequy

"That fellow after all sule truly " Sule large, will you reach Dille it all ?' That un nown voice in the Aghon's dell! Forms I have reason to believe, Ghansham-Singh was not fated to set foot within the walls of the great city The Lirangi army attacked the Barrelly brigade at the Hindan brilge and defeated it and one of those who fell in that battle was the Subedar Well, the cursed heathen deserved to die after ill though he could not have counted upon filling ingloriously by the Firanci bullets, and before he had had an opportunity of relating personally to the Bidshah the history of our achievements of the 31st of May I think I did a good day's work-the souls of two kafars sent to jil annum it, lots of loot, and the quil from Rausur Well it answered capitally for sharbat last Muhuram I woull also have settled his account for him wifit that lad at Akbar Ali's, had the latter not been fool enough to come between and say he had adopted him as his own son I never heard before of a true believer adopting any of the kafir 1 rood—a plague on them !' And thus he went on speaking to himself as he funcie!, but we drank in every word of what he said, and as we did so, our cars tingled and our hearts throbbed, at the reflection that the murderer of my poor dear father was before us !

After he had gone out to his own part of the

<sup>219</sup> Hell

<sup>220</sup> Loaf sugar

house, we were startled by the screams of the boy Stifulla, who it seems had caught it from him after all. For some unknown reason, he had stripped the boy to his waist, and, taking down his Lord from the pog lashed him to such an extent that the child's skin was neurally torn off his back. He lay up for several days yelling through the prin which the festered parts gave him, yet his brother's hard heart dd not soften towards him. On the contrary, he threatened to repeat the flogging, if he again heard him grown again.

I have no doubt but that the decisive answer which he had received from mother that day drove him to a state bordering on frenzy. And after all, what affection could be have had for the boy, who. though claiming a common fatherhood, was nevertheless the offspring of a Buck-door connection? He was known among his people for his violent and ferocious temper, and his elder brother who, unlike him, was a man of education, had long 'cut him' for the libertine life which he led.

He gave another proof of his savage disposition the same evening. Happening to enquire from the syce whether his horse\_had had his gram, he was informed: 'not yet, as Rupia has not yet ground it.' The evil one was riding on the man's head; in he cilled up the woman, and demanded why the gram was not yet ground. She humbly explained: 'Midn, I was husy attending to other things.' 'Were you, you murdar ?' shouted he fiercely; and taking down his korá, laid it on her with such force that the poor wretch actually turned black and blue. The

<sup>221</sup> Au orientalism

and think I wounded him, but he flew into a bush from where I could never recover him I got nothing all that day, and when late in the evening I returned home quite knocked up, I was struck with paralysis My tongue refused to perform its office, and my limbs lost their pirney I was as stiff as a log Blat Ablul Riuf was at once informed, and when he came and he ard from my syce what I had done, he got very angey, and, ill and helples as I was, gave me a good rating for daring to fire on a saund, for 'pigeons,' said he, 'are, saids who come out of their graves on Thur days, and nir themselves in places which they had inhabited before when in their hum in form. Well be had ine treated, shut me up in a room plugged the chinks and crevices of the doors with cotton, would allow no tresh air to enter my room, fed me up on pigeon-broth and succeeded at length in bringing me round I nevertheless bear still the mark of the said's tamachá (slap) on my face, don't you see my mouth is slightly turned?"

His face was signify distorted to be sure, but what could have made him think of it on this particular day we were at a less to divine. And it presently assumed a direful aspect, when at the sound of musio in the street, he started to his feet, and taking down his kord, rushed out of the house. "Hat, hade! mán ddlá ré! chidio, bacháta! márddlá mas á ré, men mad 1"s were the sounds that now came to our ears from the street. We wondered what it all could men Kirn-begam how, for she remarked."

"Oh it must be that Khatri lid who passes 224 Lit Ah ah! I am murdered! Run save me! I am mur-

lered! O I die my mother! Exclamations of pain of

this way occasionally, singing and playing dehigded thumris " and ghazala" on his Idnels, 277 Midn had heard about it, and he swore by the soul of his dead father to flog the fellow within an inch of his life, if he could eatch him ourging le fore his house."

"But why, Pathani? What therm is done by

singing?" "None that I know of, But you must know that in a l'athan settlement no one is allowed to sing or play the bansh or alahora 2" in the streets; for though the sounds are soothing on I pleasant to the ear, it is for that very reason that our men discourage the

practices as they argue that music excites the amorous passions in us " And she laughe i. "To be sure, music charms the soul and is the food of those that love,' remarked mother; "but I do not see what right your husband or any one else has to assault a passenger in the public street, who chooses to amuse himself by singing a snatch or two of a love-ditty ! Is he not afraid of having to answer

to Government for this high-handed proceeding?" "What government?" nuvely interrogated she, still laughing "O Mariam, you are thinking of days, gone by, never to return again! It is the nawabi 229 now-who cares?"

She was right.

The fife A kin l of flageolet

<sup>225</sup> Love-ditties 226 Anoth One difference between a thumri and a gha al is that, whol the former is composed in the Hen I haka or vulgar Hin lustani, the latter is written always in Lereian or Urdu

<sup>228</sup> The government of a namab or native government 229 eastern parts of India the mutiny is still spoken of as the Navabi or the reign of disorder

#### CHAPTER LXIX.

# MISS LAVATIR'S NAPRATIVE (continued)

( The third and last time of asking )

It was the 13th of September I remember it because it was a Sunday, and we had delayed leaving our beds, as that was the only place and it was the only position in which we could return thanks to our Maker for all His mercies to us, unchallenged for what we were about. And this we did while lying down and with eyes closed, and our hands crossed over our breasts, which gave those people the impression that we were still releap. Oh, how comforting it was to meet the Saviour at such times, and to hear His gentle voice whispering into us "Peace, be still!"

When we were up and about a message was brought from Kothwill to Mangal Khán, the family nam being employed as usual, to carry it 'Your chach' has sent you dud salam, and she intends to pay you a visit tomorrow 'Give my lauduatation to her, and say—It is her house let her come and throw the light of her presence on it' this is the style in which the mes ago was conclude.

So the following morning, she came in hor meana ritended by her ban it, who trotted along by her side. She was very glid to see us and so were we glid to meet her again her manner was always so corduit

<sup>230</sup> These terms have been explained before

368 THE THIRD AND LAST TIME OF ASKING

"Now, Mariam, I have come to ask you to spend a time with me, together with your girls Mangal, you can have no objection to my taking them with me?

"It's all the same to me, chachi, whether they go

or remain here," and he gingerly
"Why so?" she enquired "I thought it was
your pleasure to have brought them under your roof,

and that against all opposition?'

"And so it was," he assented, "but what good has come out of it? The goal of my ambition was this girl, I would have risked more than I have done to get possession of her'

"And that object has been grined, has it not? She is in your possession now?" This was chaff, and

he knew it to be so

"Khuda qasam, you are so exasperating!' he ex-claimed petulantly 'Of course, so far as her presence in my house goes, she is, but what of that? I would have her today but she'-pointing to mother-'18 0 provoking by her procrastinations! Sometimes it is I have not consulted my biothers,' as if she has any brothers left to come and advise her in the

matter At others, she refers me to a period when the fighting before Dilli will have terminated, as if, even when it is over, the position will at all be improved for her or me It is kufi 231 to expect the kufirs will be victorious a handful of them, whom the ghazis232 will send to gahannam233 some day in

931 Blasphemy 232 Lit to purpose Met a conqueror or hero one who fights aga ast infidels. The Mughal Emperors of Delhi assumed the title of Parishah i Chan The present scase of the word is a Muhammadan fanatic who throws away h s life in order to earn the crown of martyrdom by killing as many

233 Hell.

Christians as he can.

one of their impetuous rushes. Have I not seen a score of them running for their lives pursued by one of our bahádurs? And he chuckled at this reference to his past gallant deeds. But his chacht was irrepre sible

"Perhaps, but it was not always so, nor will it be in the future, I suppose Sometimes the boat floats on the bosom of the sea, at others the waters pass over it, and it is submerged. Such are the issues and chances of hum in life!"

"I wonder why your sympathies tend towards

them, chacks?

"Why," said she "for a very obvious reason because they have always been good to me And when my dear husband was killed, it was the Collector Sahab who came to my house to condole with me and dui all m his power to preserve the villages to the family. I have therefore good reason for wishing them well, though to be sure I dont wish to run you down or the cruse which you have made your own—the relel truse, I mean"

"The rebel cause, the rebel cause ! so you have always insinuated, chackf," burst he in evident vexation 'Rebels' against whom? Against aliens! Were not they lafters, whom, with the blessing of the last prophet we have expelled the land? To fight with and to kill them, was therefore not rebellion but a meritorious act, surely !

"The blessing of Allah can never rest upon the murderers of innocent women and children.'

An Ind an proverb which runs somewhat differently how ever " Kabhi não larhi pe aur kabhi larhi não pe Sometimes the boat is on the cart at other times the cart is on the boat

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retorted with great warmth of feeling: "and such a referred with great warmth of feeling; "and such a cause can noise pro-per for long Seo how the Pirangis are holding out before Dilli! It is their kindred blood so improvely shed that nerves their arm to the battle, and who can younder if Victory will declare for them in the end? For the sake of Maraim and her people, I woull say "Let the right preval, and may the sengence of Allah overtake those who have shed innocent blood!" Their blood calls from the green? the ground "

"Stop, chache, no more, please, or you will rouse the demon in me Let us not anticipate events Dilli is still untaken, the crescent still floats defiantly from Salemgarh 223, and the Balshah Ghazi reigns !

"So much the greater reason for you to be cau-tions, Mangal, in regard to your designs on this girl," said Kothiwah "Wait until the siege is raised"

"I suppose you take your one from Mariam?" remarked he interrogatively, with a scowl on his fice "Talk to me of being cautions! One has need to be. no doubt, after the example the Kanpur misid 256 has set for those who may be similarly situated "
"What is that?" enquired his aunt.

"O, it is a tale very well known all over by this Arrivals from Kanpur report that, among those aved from the general massacre, was the General's daughter, a grif still beautiful at the age of 20"

"Her name?" again enquired his aunt

"I now think of her name It was Miss Wheeler Jamadar Narsingh, of Naná-Sáhab's body-guard,

<sup>235</sup> The name of the old fortress of Delhi the hulding of which ascribed to Salem Shah or to Marza Salum afterwards

<sup>236</sup> A corruption of the word Miss

it was who saved her with the view of miking her his wife His intentions were probably honourable, but they were trustrated through the envy of Zerandaz Khan, an officer high in Twor with the Nant any kiran, an officer high in two with the Anni He stole the girl one night from her protector's house, and give her treatment which rowed in her breast all the imbred pride and resentment of the race to which she belonged. For a time she dr. sembled her fielings, but one night when every one was askeep, she roso from her bed, and drawing his seimitar from under the pillow of her raysler, although the the late the sheal fell. plunged it into his breast, and lest she should fall into worse hands she went and threw herself in the well, with the recking blide still grasped in her hand That was pluck and during to cut the ears of any man "37 -tit for tat with a vengance wasnt it, chicked My blood curdles in my veins whenever I think of the dreadful retainstion, which the injured gul took from him who had wronged her But I have not even looked her full in the fice believe me' pointing towards me

'Ab, you sly man! said she jestingly, continuing to address him

"Why, duchi, that was a singular instance of unconquerable chastity and dogged heroism, so characteristic of these I trangi girls. The fate of Polly Bâta, the daughter of the Dilh Padri <sup>128</sup> was no less tragic. After overy one had been massacred, she was among the females saved, in I as she was charmingly prictly, she was reserved to satisfy the desires of Mirza Abubuker for a Firangi mixtress. The prince.

<sup>937</sup> In oriental m

<sup>238</sup> A refer nee to the dreadf I fate of the beautiful daughter of the I end. Mr Jennings Chil lain to the Pes dency

#### THE TRUED AND LAST TIME OF ASKING

from the slaughter of the I mange, rushed her presence with his naked scimitar in his hand poor girl thought her hour had come, so she dirtely stood up, but her superb beauty and lignity of mien so awed and paralyzed him, that ow back and the we spon dropped from his hand iou full blown rose, thy eye tiscinates, enslaves, ms me' exclaimed he, addressing her, and red down to kies the ground on which she stood

she hastily withdrow her foot, while she asked 'Are you not already married?' 'les, my 39 and part 1210 twelve times over, but what is to thee?

Oh, everything," she replied 'I am not the \*The prince was rebuffed Chafing under her

isguised repulsion at his presence, and her con-pt for his person and associations, he one day, in infatution of the moment, ordered his servants to I her down, while dark-fated man as he was, be

kened his face with the ashes of iniquity ' . "The miserable coward and despicable fiend! Son blis that he was he will not escape the vengeance Heaven, depend on it!' exclamed Kothiwali, ler the influence of the emotions which the narraof the crime excited in her mind

A pause ensued, which she at length broke hen may these go with me, Mangal, cant they? n are in a very surly mood this morning, bhata!"

"O yes, let them go, and be happier"

A virgin of parad se.
Commonly bet erroned sly spelt peri \* An er et tal n

#### CHAPTER LXX.

## MISS LAVATER'S NARRATIVE (Continued)

(Another place of refuge)

While this affectionate dialogue was going on between aunt and nephow, we were all the while rejoining in our hearts that we had at least found one more friend in that noble woman who was speaking the language of truth, to the confusion of the man of blood, whose every sentence was hostile to the nation in the welfare of which lay our best interests Extremely glad were we then, when, seated in the same médina with her, we were trotted along to her mansion 'Mansion' I call it, for it was a large brich building, with a high entrance and spacious courty and before it there was also a bungalow or a set of glass-roofed chambers on the gateway, which the men chiefly used as a retring-room, while the female apartments which were situated on the ground-floor, were spacious and commodious to a degree

The family consisted of Kothiwali, her two sons and daughter, one daughter-in-law and son-in-law As we were long the guests of this estimable family, I shall begin the account of our sojourn among them with a description of the head of it—the gentlewoman whom I have already mentioned several times before

Hurmat Bibi—that was her name—was the widow of Kifaitulia Khan, a large landed proprietor in the District, she might have been 40 years old at the period when we saw har She wis a woman

of great spirit, sho possessed resolution and no small degree of courge . In person she was tall, and of a silow complexion . In person she was tall, and of a solution contained the same and oper, long openithes, a large mouth, small teeth coloured black with mater in an pain, a large heat, and an expansive trunk the wore no trinkets of any kind, excipt a round silver claut in each land, and a plain silver ring in her right small finger. Her countenance was always cheeful and wore a pland expression. She shed not a lever at her husband's trage fate. A good woman she community around her, who used occasionally to come to consult her in their difficulties.

Dear mother was soon established as a prime fatoward degree. We were the objects of special solicitude to our hosts. What quiet lanks is the
second degree. We were the objects of special solicitude to our hosts. What quiet lanks is these
real 's howould sometimes as Younever see them
play or waste their time in side talk, their pitta is in
marac hau", by which expressive play see meant
to convey that sorrow had subdued our spirits. She
once said to mother. Why not have the girls erra
and noses bored?" But mother replied "What would
be the good of it for what has of got to make then
were? In fact the lobes of our ears, were bored
already but not any put of the helix or dium, un
I am awfully glad I was at subjected to the infliction
of hyving my nose bored.

<sup>241</sup> Apo ler with which the teeth are taged of a llack colour

<sup>243</sup> E le the gall lialler

It will the wall had for deat Met Pass one subs led resold it

have been begotten of love-if love there ever was-

and he may seek to do you harm " "O Pathani, you are so kind ! I gratefully ac-

cept your hospitality, and we shall make ourselves useful to you as much re we can "

Her older son, Wajihulla Khan, came in and sat down while we were thus conversing together. He was a young man, 25 years old, a /diz\*\* and regular at the 5-prayers \*\* it was he who gave the azdn\*\* in the neighbouring mapd \*\* In person he was fair and middle-sized, and of a quiet, respectful deportment. His usual stesta was the bungalow above the gateway, where he used to spend most of his time reading or playing chess-a game of which the Indians are very fond. But this day he came in with a person named Kaddu Khan, a handsome-looking man, who called Kothiwali chacht. I think I had seen him once before as one of the band who forced us to leave Lala's protection This young man was suffering from phthisis in its first stage, and Wajthulla Khan joined with his mother in begging my mother to prescribe for him

"You all are mistaken I am sure, said mother "I am no doctor, why then apply to me for assistance

of this kind ?"

A haft, is one who knows the Quran by heart. It is a great 245 social listinction.

The five prayers ( nama +panygana ) are -

(a) Farir dawn. (b) Zuhur mid-day a little time after the sun has passed the meridian when it is most sultry (c) Asar before sunset (d) Vaghrib sunset. (e) Isha the first watch of the night the prayers sail before going to rest.

A an is the call to | rayer there is a set formula for it 918

A mosque

"No, mánsi;" said Wajihullá, addressing mother, his wife nick-named Jhamman—a fair, largo-eyed maiden being also by. "I hape yon will not refuse to do something for him. He is verily a man of an adventurous sprit, though higherto be has not gained the renown which his deeds call for."

"Why run down the poor fellow?" observed the mother to the son. "He is sufficiently down already."

"No, amma," he replied; "he does not quite see yet where his fault, nay his guilt, lay. I wish to shame him, and will now relate his worthy deeds to mains, before I ask her again to give him something that will set him up."

The subject of these remarks sat behind in a dejected manner, his pale face changing colour rapidly as his past was being raked up before strangers. I and my courin sat and listened from behind the curtain. His termenter continued:

# CHAPTER LXXI.

MISS LAVATER'S NABRATIVE : ( continued )

(A rifler of Christian graves).

"To begin with, Mansi, this is the personage who proposed to Qadir Ali Nawab to dig up the Christian graves, and acquire the treasure which, he assured him, was buried there."

Kaddú Khán interrupted him: "So I was ked by believe, and the fox .who gave me the intermed /// told me also that, when a Firangi dies, two tords  $^{249}$  of money are always buried with hint  $^{\prime\prime}$ 

"And you believed this absurd story like a ninny you are, and went digging up the bones of the departed? But what a let of treasure you did find!" exclaimed, Wajibulla cynically "

"We began digging at night," rejoined Kaddu Khan "It was a moonlight night there were three of us I volunteered to descend into the pit and bring up anything valuable that I could find, but to preserve communication with my comrades, we thought of the device of hammering a pog in the ground above and fastening a rope to it by the aid of which I slipped down, but fancy my horror when instead of my feet touching the firm ground I found myself hanging between heaven and earth! What could be the matter? I uttered a cry of distress My comrades instead of holping me out, thought the Firang devils were after them, and instantly took to their heels, levying me to my fate?"

"You deserved the fate, I am sure," drily remarked Wajihulla "But tell us how you managed to scramble out."

"I clutched nervously at the rope and with a supreme effort raised mysolf to the bank which beedled over the pit And now, exhausted as I was with the strun my physical powers had undergone I attempted to follow the example of my cowardly companions and make a bolt of it, but as I got up to do so, I felt as if somebody had given me a violent jerk round the waist and down I fell again. Again attempted to rise and run and agun I felt the jerk

Half-dead through fright, I was at a loss to divine what my suble power was batting me in that fashion At length as I fell down with the last effort I had made, the wooden peg was pulled up and there was a feeling of instant relief. I lost no time in taking to shattan 18 Living or dead, they are always in length with Iblis; which is could have played so first and loose with me?"

"What at thick-headed! fellow you are !" said Wajihulla, laughing and enjoying the fun all the while "Why do you not see things in the right light, and call white, white, and black, black, instead of imagining yourself pursued by devile? It was your Lamar band, 201 man, that got hammered down with the peg, and when the latter was pulled up, it of course got unloosed Cant you see that?"

Kothiwali and the rest of us laughed at the blank dismay depicted on his countenance at this discovery

He, however, proceeded

"When I reached home, I fell down half-dead across the threshold | Livery one thought I was possessed,' though my pulse gave indication that life was not yet extinct, I was to all appearance dead there was high fever on me They laid me on my bed. I raved for hours and hours, and alternated between life and death during many days. In my agony of pain, I fancied that I was chased by white deatls round and round the walls of the grave-yard, armed with shovels and pick-axes in their hands, and I cried to them to spare me, and that I would never dese-

<sup>250</sup> Devile.

<sup>251</sup> Cloth waist band with which the drawers is fastened.

crate their hallowed places again ! A long time after, when consciousness was restored to me, and I was so far convalescent as to sit up and walk about a bit, people related all these things to me, having ascertained from my delirious talk the curse of my illness. The fever has ever since contained to hang on me, they say I have become pithiescal, and that I am not long for this world. Oh, what will become of my poor mother I". And the man burst out weeping.

"This comes out of the self-conceit of which you

are the victim," spoke his chach. "Know that all men are alike, whether they be Firang or Musalman, for all are mortal, and every one has to be laid in a grave when he dies. After you are dead, and could you be conscious of your surroundings, would you like any body to exhume your body in search of treasure? Treasure to be sure! Even kings go empty-handed when they die. Know you not that a child when it is born comes into the world with a closed fist, while the same hand less open and flat at the time of death \*\*2\*? We brought nothing into the world, and verily wo take nothing out!"

His mother and sister now came and joined the group, and began to fold their hands to mother, en-

treating her to do something for him

"But listen to me," said Wayhhallá..."I have not donot yet. These follows brought away some of the tombstones, and turned them into challiant and seats No wonder such sacrilego was punished by the Allseeing Alláh. My friend here has been spitting blood ever since, and will I dare say bring it up in larger

 <sup>2.2</sup> An Indian saying
 253. A round stone flag used for granding condiments upon.

quantities until he is dead, unless indeed you, mánsi, can find something in the repertory of your wonderful memory, and tell him to take that, and be cured."

They had ovidently conceived a fabulous idea of mother's power of healing. All that she told him to do was to take a dost of khakir \*\*\* tea every six hours, and to abstain from acids and hot carries. And she moreover told him to chow a quantity of fresh coconnut every morning, drinking up the juice and throwing away the husk. These simple remedies be tried, and I believe was eventually cared.

#### \*CHAPTER LXXII.

MISS LAVATER'S NARRATIVE : ( continued )

( Triumph of the 'Ridge.' \* )

One day mother-asked Kothiwali under what circumstances her husband had died, for she had spoken of it once as his 'tragge end.'

"Oh, it is a sad story," answered she; "and I never like to tell it, for it always makes me sad. So what strange things people say of those that are dead; and very unkind things have been said of my departed lord, I can assure you. Not that men are fault-

Khāksir er khubkalān is a seed which possesses high medicinal properties as a febrifuge.

<sup>•</sup> Hind. Paharid. The low range of hills to the south-west of Delhi which had been entrenched by the British besieging force, was so designated. 'What news from the Paharid' was a common query in those days.

less, for, Mariam, the wrong usually proceeds from them What I am going to relate is all from hear-

say, but most of it is calumny, I dare say "My dear husband had gone to Mahao, one of his patrimonial estates, for the purpose of making rent-collections from his tenants . There, it is said, he saw and conceived a passion for a beautiful Thakur girl named Ganga the daughter of Daryao Singh, one of his principal tenants One day, they say, the maiden was seen to emerge from my husband a bungalow throwing dust on her head, and calling for retribution for her injured honour Dary ao Singh could do or say nothing at the time, but he swore upon the sacred waters of the Ganges to avenge the outraged chastity of his daughter Now I do not believe a word of all thi, Mariam My lord was not so, but he had a young kinsman of his with him, who, naturally of a licentious disposition, committed all manner of excesses but which were laid at his uncle's door"

'I quite understand that, Pathani, 'answered mother, "there are many in talices of such vicarious penance having been paid Your husband ever after carried a stigma, I suppose, and found his future dealings with his Thakur peasantry by no means

easy?
"When next he went to the village," she replied,
"Daryao Singh dissembled his resentment and waited upon him as subserviently as he had over done before But one afternoon finding him alone in his bungalow, he rushed at him with his dagger and ripped up his belly Ho then mutilated and dishonoured the body and in that state sent it on a charpoy to me just finished my bath and was engaged in my toilet, when the mournful procession carrying my dead lord tored the courtyard. I was dumb-founded, my as refused to shed a tear. Hardly had the rites sepulture been performed, when a man brought the following message from the murderer: 'I ve killed the ravisher of my daughter: this was e to the offended honour of my house. But my renge is not yet complete. My name is not Dary no igh if I do not some day deal likewise with thy mit before thy very eyes! O the miscreant, the l-handed cuitiff! Mud, 355 may the curse of Allish ht on him! For days and months! I remained in and of him; to secure my house from being broken and myself against surprise, I entertained an ned body of one hundred men who kept constant toh and ward about the house, and permitted no e to enter the gate who did not belong to the houseld. And my Mumta I would never allow to leave , sight, until at length I was somewhat relieved of e responsibility when I married her to Hingan."

"Is the joung man whom I saw the other day arson-in-law?"

"The same," she replied;" he is Nizam Ali nán's nephew, and holds a command in the army." "I suppose Daryáo Singh was apprehended and

ought to justice?" interrogated mother again. "O no, by no means Ho fled the village, and

aped falling into the hands of the authorities, who course would have dealt with him as a common orderer But according to the lights of the cursed platers, he had done a worthy deed for which he s applauded by his friends, and rose immeasurably the estimation of his crete-fellows, whose insulted

<sup>&</sup>gt; Lit one dead. A contemptuous expression

dignity, they considered, he had vindicated by an act of personal retaliation on the lecherous Moslem ! From thenceforth he went about the country houseless and homeless, and sought every opportunity to carry out the threat he had held out to me. He has been to my house in various disguises. Quee he came in the character of a dahr-wald, 250 and actually sold tire at my gite. At another time, in the character of a strolling mendicant, but rejected the dole offered him. On both occasions he loft a message for me: 'It was Daryao Singh; beware ! If one day I dont see you and your Mumta grind the mill with the menials of my village, never call me a Rajput again, !"

"He cannot flee from justice for long," observed mother; "the Nawab is sure to get fiold of him one of these days."

"On the contrary, I suspect," said Patháni; "I understand that he has already made himself a terror to the Nawab, for people coming from Mahao have told me that bands of marauders patrol the road to Powayan, hended by Daryao Singh, who plunders all wayfarers, and deals severely with Muhammedans in particular. Mangal had a narrow escape from him the other day; he only owed his escape to the fleetness of his nag."

The slave-girl announced Hingan Khan . "The sahbzada 15" has come !" At this announcement, Kothiwah winked to me and Anet to withdraw daughter-in-law also went upstairs, as of course she

An itinerant vendor of milk and tire. 256

Equivalent to 'young gentleman' So the sons of the native 257 nobility and gentry are styled

could not appear before her notife." He in common with others used to ribbers his mother-in law as lead, and dear mother-the preferred to call matta. When chaffed by his in ther-in-law on the subject, his said that he liked to use the equility which her own pople applied to ber, and be due, he added, "I highly applied to ber," and be due, he added, "I highly applied your genero its in bringing them away to your house. You have done what was right they are objects of pit now. There was a time when I used to go to her hisband, and I durin't his my eyes to look at her. And now it, has come to this that they condescend, or rither have to set alongside of us! Truly this is a fearful change of fortune to the method would have turned upside down for it to be so. Truly, the iglant of the ingreat Sankar has field a he ended sighting.

"It will not have fied for long' remarked Kothiwkh. The words were so recely out of her mouth
when a finiter was observed in the next dalan, "
where the rest of the men set. Hingan-Khan went
out to see. Mangal khan had just ridden up, and
had whi pered something in Shiran khan's err. The
letter turned pale and rose immediately, and came and
whispered to Kothaváli. After he had withdrawn,
she said pofully to mother. Le Miritam muddat.
ho 1 "
Dilh has been t sen by the I iringis. What
great changes will now take place! People will begin
to sing quite a different time. The '

<sup>2 8</sup> Husban lof nand hasban l to husban l s s ster I romou cerl also as nando;

<sup>2 9</sup> Lorch or veranish

<sup>200</sup> Lit Well Mariam may it be blessed to you! In exclana t on of joy at some unexpected good forture

Tears welled up to our eyes, and our hearts jumped at the good news, which to us fore-shadowed at least release from our present confinement an! state of dependence. We did not allow our joy to be betrayed however, by any open ments station of feeling On the contrary mother remarked quietly

"Tum/e bh: salamat 10, Pat/am/221 But in what way can the news affect us? I am now a desolate woman my sustainer and protector gone, have I a home to go to?"

"But you have brothers and relations, my friend' said she 'And at any rate you will be free from the persecution to which you have been subjected by a certain party. Ho will look very small in his own eyes now, wont he? And verily he has reason to tremble The Firangis will have heavy scores to settle in our city!'

### CHAPTER LXXIII

## MISS LAVATER'S NARRATIVE (continued)

# (Heart-burnings)

Next day, there was a prelenged discussion on the subject among the men folk. Some talked of fleeing the city, others advised to wait and watch the further course of events. Sheran kinn remarked

Though Dilli has fallen to the Firangi arms it will be long before they can attempt the re-occupa-

<sup>261</sup> May you have peace too out of it may it be blessed to you also I The correlative to the first wish

tion of a small town like ours. The rebel soldiery driven from Dilli will make a stand in some other central spot, Likhnau "st for instance, and months must clapse before we'll see the Firangi soldier's uniform among us. There is no burry to fice, but those may fice if they choose who have anything to fear from the vengence of the Sarl'ar. As for myself, I have done nothing for which I need fear punishment."

"Of course not," answered Mangal-khan in a cymical tone "Of course not; and I have done still less I say let those fear who, like Abdul-Rauf, sorved the Firangis and afterwards threw in their lot with the tilangés Such fellows are sure to be hing. But as for me, I have not eaten of the Sultas sail, and I am therefore free to go wherever I choose If worse comes to the worst, I shall take or wilk across the border and go into the territory of Naipal or take service with hawa Sikandar of Grawflar 12".

"To be sure you will" rejoined Shéran-Lhan; "why leave your home at all, if you have done nothing to merit punishment?"

Mingal khan winced under this home-thrust

"I saw,' observed Hingan-khan, "daktar's salas 264 who have returned from Dilli 'Returned did I say?

<sup>26°</sup> The correct spell ng for Lucknow

<sup>263</sup> The name by which Major Mexander of Gwalior was known. He was a character of some reputs in Upper India. He extend the tile of award (an order of in ghthood unler the Mughd remné) on account of some brave deed which he had performed and b. at one time commanded a brigade of Scinlida (Scinlida) army He eventually died an inglorous leaths as an exile. The we satisfied of the intervent would make a romantic tale.

<sup>261</sup> A corrupt on of the word doctor

who rather have run away from there with a whole akin on their backs O in what a plight they camea tattered tunic and under it a gangiá 265, and over that again a tattered transers Beneath the last, they concerled thick bringles of gold, which they were round their thighs They have been so unfortunate as to lose part of their spoils For it seems that they had filled the barrels of their muskets with gold-mohrs which however they were unable to extract when they reached home So they had recourse to the blacksmith, who in order to draw out the contents placed the barrels in fire Well, sir, the gold melted and ran out into the furnace, and they said that they

could not recover any part of it" "I wonder they sat so tamely under the loss," remarked Wajihulla "Surely the contents of the burrels must have represented some thousands of "I have no doubt of that,' rejoined Hingan-khan; but you know that if the Nawab came to hear the

story, he would take care to pocket some, may the major portion, of the prize himself and send the runaways about their business'

"Did they say anything as to how the fight went

on ?" enquired Shéran Lhan "Yes,' answered the other "They say that the

tilanga army was never able to make any impression upon the Angrez lines which they had entrenched on the Paharia, and though during their many sorties, and especially the last one which was made only a few days before the city was stormed, the chazes performtd pro ligies of valour, they were not only repulsed

<sup>26)</sup> Short tights worn next to the ckin.

but were cut down to the last man. The Firangis lost a great many men, it is true, but their loopes and their courage never flaged; and, at length, when the storming parties approached the walls and blew open the Kashmari gate, their herote leader, Nikalsein, 24 was seen to wave his handkerchief on the paint of his sabre from an elevated site, as much as to say: 'Here I am within the walls of Dill; come on, my men 1' A bull now struck him and he fell; but he was only one out of many brave leaders who drove the bigh 12 army at the point of the bay onet, and took possession of the city, which now is in the Sarkar's hands again."

"What has become of the Bádsháh?" again enquired Shéran Khan,

"Oh, he has been made a prisoner, and his sons who fled with him, were captured and shot"

I wonder what has become of Mirzá Abubakr, whose name was connected with Polly-bábá, the Padri's daughter?"

"I understand that he was among those taken at Humiyun-ka-mrqbari, 255 and shot down like a dog by Myor Hodon."

"So much for our attempt to throw off the Firang yoke !" summed up Sherran-Khan plulosophically "The an of those who so craelly murdered women and children, and the cry of those who fell without arms in their brands, this is in has brought its

<sup>206</sup> The name by which the brave Briga her Micholson was known among the natives As spelt in the text, the name has a native ring in it

<sup>207</sup> Rebel army

<sup>204</sup> Humayan a mansoleum the historical spot where Major Hodson captured thesking and his sons

own recompense with it I always apprehended such would be the consequence"

"Dont grow sentimental and poetic, Sheran Bhai" snorted out Mingal-Khan in a pettish tone "Who was it came to kill certain people?"

"I' he replied, 'but who sent me on that mis sion? And did I redden my hands with the blood of the humless and innocent?"

#### CHAPTER LXXIV

### MISS LAVATERS NARRATIVE (Continued)

#### ( Some news of Farhat )

"That is a sentiment," interrupted Wajhhillá, truing to change the discussion which was growing recimonious, "that is the sential ent which the Nawab has also been known to give utterance to He has always been opposed to the murder of the women and children.

'True," spoke Shéran Khan "They say that it was his daughter who took the promise from him that he would never be a party to such a crime That was a sensible girl! What dark fate envelopes her I don't know Tarbat I have no doubt, had a hand in her disappearance, but strange to say, he does not know himselt what has become of her Though under sentence of banshment I have often seen him wandering about Bahadarapur and along the banks of the Khannaut, picking up straw, flying ashes

in the air, and otherwise behaving like a lunatic. Meanwhile the girl has been whipped off mysteriously by somebody-no one knews who."

"Did not Azzú disappear at the same time?" suggested Mangal Khan.

- "Yes, to be sure he did," answered Sheran Khan; "but man of violence as he is, I do not think he is capable of lending himself to meanness like this to his friend. Every one knows he was thick with Farhat, and the boy himself, I have reason to think. has ceased to suspect him of treachery."
- "Then what could have become of her?" bluntly interrogated Mangal Khan. "Surely the jins could not have carried her off! She was uncommonly
- "Beautiful to a degree, and as virtuous and sonsible as beautiful," observed Shéran-Khan. "But for her firm undeviating attachment to Farhat, not a shade of suspicion rested on her fair fame. You suggested just now, Mungal, that perhaps the jinndt 200 have carried her off : what wonder? Her coal-black eyes, and her black glossy hair, were just the sort of things to which those strange beings are partial; and I have heard many a tale about it, some of which

"What business have they to feel the tender passion for the daughters of men?" demanded

"I cannot tell you why, but that they do intermix with human beings, and sometimes take their wives and their paramours from among them, I fally 269. Plural number of jin, the genit,

believe Listen to this story " And Sheran-Klinn began

"A prince of the genii once fell in love with a man's diughter Her malady manifested itself by many manne acts, she used to fill into fainting fits during which she would talk incoherently. Medical skill and dud-tawi-200 fuled equilly to bring relief?

"Excuse me for interrupting you," said Wajihulla Dua-tauz cannot ful of success in such cises,

provided they be properly applied. In fact that is the only means of cure, as I will show later on from anecdotes which occur to me' "You are learned in these matters, boy," answer-

"You must have read all about ed Sheran Khan jins in the A.f.f., the Kabir and other Tafsirs , on so you must some day give us a dissertation on this interesting topic Meanwhile give me leave to finish my story, the conclusion of which will accord with the views which I know you hold on the subject. Well the parents of the gril berged of a *Vaulut*<sup>20</sup> to come and the their daughter who they assured him, was very ill and tormented with the devices of 10ths. As he entered the house, a voice came from where the girl lay, all unconcious of her surroundings

As s dam alarkum janab Maulir Sah ib 1,272 The Maulvi nowise disconcerted, returned the salute

Wa alaikum as salám! 274 But why have you tormented this child? Come out of her, I say, this

<sup>270</sup> Lit Prayer and amulets

<sup>271</sup> Names of well known commentaries on the Ouron.

<sup>277</sup> A learned man

<sup>273</sup> Peace be to you high man of learning ! 274

The ret ly And on you be peace t

instant.' He promptly replied: I cannot disobery your injunction, and will at once set her free. I am the son of the king of Janud, and our camp is pitched behind the Aurangabad Saráe. I hope you will honour me with your presence there some day. Now I go.' The girl stanked suddenly as if from a deep sleep; she sneezed and opened her eyes, which were no longer heavy or haggard; and from that very moment she began to recover."

"Have you ever been to Brarras, chachá?" asked Wajihullá; "for Aurangábád-ki-arae which you mention is there, mauler sahab tells me, and the person who was made the means of the girl's recovery could be no other than Nazir Ali Sahab, who, I am further informed, enjoys a high reputation in that city for the sanctity and austerity of his life But he is not an amil 275 -tho-e men, I mean, who make g indátáciz276 as the means of exorcising lalatat277 or áseb278 of kinds, and thereby earn the means of their living He is, however, a mighty kánut, "" who by the power of prayer, and "his uncersing devotion to the worship of the Most High, has been endowed with power over the spirits of the air For do you not perceive that no sooner did the jin see him approach, than he made a virtue of necessity, and without any further ado, came out of the girl Such is the power of prayer—the prayer of the faithful! It ennobles, it exalts, it symbolizes heaven Jalla jalálhú! Jálla shanh 12 " 250

<sup>275</sup> An operator, practiser or governor

<sup>276</sup> Charms, amulets 277 278 Evil spirits

<sup>279</sup> Lit perfect

<sup>280</sup> Eminent is Hrs (God a) glory or majesty

#### CHAPTER LXXV

# MISS LAVATER'S NARRATIVE (continued)

## (An ancient feat rehearsed)

"Do you know, Mariam, what the men were saying yesterday regarding poor Zinat?" said Kothiwali the next day, addressing dear mother

"No, how can I? Which Zinat do you mean-Ghulam-Qadar Khan's daughter? I saw her when she was a little girl, a charming creature, who gave promise of becoming a lovely woman 1" replied mother

"The same,' rejoined Kothiwali "Hers is undentedly one of the prettiest faces I have over seen But beauty is sometimes a fixtal gift. Her cousin, l'arbat, is madly in love with her, and she is in love with him so unknown to her parents, he has cloped with her. That, at least is what the world says I overleard the men say the belief gains ground that she has been spirited away by a in Khudá know where And the young man is now a raving manaac."

"It is a strange story, yet not an unparellelled on one other in heard a similar story in connection with a Kaith and his wife when Bulan-Shih was living I won ler why the young min does not make the zidrat zet 1 Some good may come out of it."

I never saw Muan 192 myself—how could I?' sighed Kothiwali We, poor things are so im-

<sup>281</sup> Pilgrimage

<sup>78°</sup> That is, Balan Shah It is thus with respect that a faqir is spoken of Man or Shah-Sahab

mured all our life long that we know not what is passing in the outside world, except by hears in A great many stories tro toll regarding Bulan-Shah And before the mutiny broke out, a fagir cume from Baiswara-side, whose name was Mardan Shah He visited the til inga lines, and also made disciples of females He was full of gloomy foreboding of coming evil-thres will I lost,' and he, blood will I spilt like water and the surface of the globe will be overturned ! True 1614 that the outbreak occurred soon after but I suspect he was a spy in disguise. and was instrumental in formatting the o very disturbances which he predicted should soon occur Ara there not makkar fines " 3 ; "But you were going to say something about

Bulan Shah ? - remin led mother

"O ye 'sha replied . If all that is sail about him may be believed he was undoubtelly a man of My hu band used to visit him now and again It seems the Shah was great friends with a Hindu fagir, a b muga "81 who used to live this side, e the Hatora side, of the Khannaut while the Shih lived on the other side-Lodhipur a le The Hindu wis a natt,285 I believe but he was a recluse, and must have been a holy man for the Shah to have associated with him They say his tomb can be seen still near Kanolini I a-lagh, while the shah lies buried in the grounds of Lodhipur across the river, a tall palmtree grows towards the head side of the tomb shading 283

Hypocrit cal false

A relig ous ascet e who abandons terrestrial objects | ass one 284 287

The name of a tr be wlo are generally 1 gglers rope lan

the remains as it were, and his urs is celebrated yearly. He was known to wilk across the river with his hadranous so on, whenever, he visited the nait, at a period when the river had swollen its banks. A curious story is related in connection with these nocturnal visits of the shalk s

"What is it? O do let us hear?' said mother One evening, it so happened, went on Kothiwali that a niza nat sanar 287 came to where Bulan-Shah sat with his natt friend, wirming himself at the latter's alao \*88 It was a dark night, and the river ran high The sawas had orders to go at once and deliver a written communication from the Collector-Sahab to the lakim "89 of Sitapur, so to do so he must necessarily cross the Khannaut, at any risk, at some point below Chitauna Encumbered with his knapsack and other belongings he had much ado to find a cooly Seeing two rustics sitting alone on the bank, he called out to one of them in a tone of authority, and ordered him at once to put the bundle on his head, and cross the river after him The min obeyed without seeming reluctance and entered the stream, while the sawar being now in light gear, undid the martingale, and spurring his horse dashed into the water On reaching the opposite bank, he thought of his bundle, and turning round and his cooly walking along steadily on the water, while the bundle seemed to ling in mil-ur over his head A strange dread stered him, and it now occurred to him that the spot where he

eer Wooden sa ints

<sup>287</sup> A mon t al pelie man of the period

and A fire made by taging in the ground and heaping by leaves and cow-dung and such rubbish over it

<sup>289</sup> It governor but used here for D strict Officer

had met the two rustics was the usual haunt of Bülun-Shah, and Bülun-Shah it must be, thought he, whom he had pressed into the ignoble service of carrying his luggage. As soon as the supposed rustic touched the bank, the sawar, is fear and trembling, come and fell down at his feet, crying 'Haratt loggive my fault, I did what I have done in ignorance' The shah smiled, aswind him that no harm had been done, and bid him proceed on his journey."

"This is truly wonderful," observed mother, "and reminds one of the prophets of old, such as Hazrat Rhats." and Hazrat 18th Bra-Laharam, 221 on whom be peace I who, the blessed Tauret 222 and Inpil 222 tell us, walked on the waters of the Yardan 224 as if on dry land"

### CHAPTER LXXVI.

MISS LAVATER'S NARRATIVE (continued)

( Talk of some ancient shrines )

"As to fagirs," continued Kothiwali, "there are so many varieties of them, and they are divided into a many sects and denominations, that it is difficult to say which of them is better or more reliable than the other as the media of supplication before the

<sup>290</sup> By Ilids the prophet Elijah is here intended

<sup>291</sup> Jesus son of Mary

<sup>202</sup> The law or books of Moses

<sup>293</sup> The Gospel

<sup>294</sup> The River Jordan,

throne of the Most High. There are the maddras for instance who were a till cap called the kuldh, and a kafu \*\* And the chapters calling themselves tild cscalling themselves to descal links or followers of the chapter. \*\* who entry a lashit in which they receive the ilms offered to them.\*\*

"I have seen the tomb of Sheikh Salem Chishti at Patchpur Sikri and mother "it is a noble editice, and as to the moduras. I have heard of them too Was Maifar their founder? Who was he? The little boys may be heard yelling in the streets phanda madur ká! referring I suppose to the banner set up on the charten-ka-metal?"

"I cannot tell you anything about the origin of the moth, of Mindar designated by the literate Jamudi-ul-uwerd, "answered Kothiwáli. "All I know is that the modi goes over year to Makanpur, a town in the Kanpur statistic near Mirán-ka-sarae, where is the shrine of the simt. This flings fixed to the end of light switches are fluinted or the occasion, from which the midd takes its nume of charon-kd-meld. He is known at Makanpur as Zindd-shdh-maddr-maddr-dd "Or it may refer to the large banner erected on the occasion. One strange fact about the annual pulgrimings to the shrine. Then there are then there are allowed to enter the shrine.

<sup>295</sup> A seamless shirt

<sup>206</sup> Freetminent among these were the celebrate lascetica who I e bur e l—one at Ajmere and the other at Fatchpur S kri near Agra.

207 Fatr

<sup>293</sup> Cawapore

lahri-fagirs, known also by the term jatáccále or

"O yes, I have seen some of them too," said mother. "They tie up their hair in a knot over the crown of the head, in pyramidal fashion: this might account for their name of jatawale, but what might be the origin of the term luhri?"

"I will tell you," answered Kothiwali. "The lat-ris are the followers of Ghazi Muan; this is the name tradition has assigned to Synd-Sálár-Masúd-Ghází, the nephew of the celebrated Mahmud Ghaznawi, who invaded Hindostan in the year 400 of the Hijri era. He was killed in a religious fight at Bahraich, where his shrine is frequented by the lower classes of both Hindus and Muhammadans His marriage ceremony is effebrated every year in the Hindu month of Jeth, because he died young and anmarried."

"But you have not come yet to the story of the

lahrı faqırs?" suggested mother

"I was coming to that," answered Kothiwali. "But before I do so, I must tell you something about the media or marriage procession The whole celebration occupies a ported of one month and a quarter. An assemblage of Hindus and Musalmans, big and small, takes place, as I have heard, under the gigantic man tree which stands in the heart of our town The tree is so called, because no one has been able to give it its proper name A bhishit enjoy - the privilege of setting up the standard, which is the signal for the fur to begin, the day is invariably a Sunday When ten days are left for the nuptials, chuágh-batte or an illumination tikes place. Wherever there is a rauga, the mela centres round it all through the night. In the morning, they all, as-emble together in an open

plain, the procession being headed by Ghari Mian's standard his bed and kettle drain. I forgot to mention that the flag is supplied by the migrator, "9 the march begins at 8 A. M., and the prigrims reach Buhranch on a Sinday just ten days after. There they halt for two days, during which they make, especially those who have owns to pay, offerings of beds, and stools, and bod-sheets, and flowers and garlands, and green fruit, and gur<sup>200</sup> and sattu, and such the things."

'And now please to describe the nuptials, ' said

mother

' The nuptial rate takes place at midnight on the first Sunday of Joth, similar celebrations being held at all the other places where there is a ran a dedicated to the man beveral mousans 301 enter the building with their musical instruments and play and sing there until the hour of midnight, when faving poured out the contents of the water jars kept there they leave the place after closing the door behind them The water so poured out is received into a reservoir outside A humber of lopers blind and other deceased persons are always congregated outside for they believe that persons thus affl cted are cured by the touch of the water with which the tomb is washed They bathe their foreheads and their eyes with the water while the lepers dip their whole person in the reservoir and while doing so they exclaim laharit lahar blej de 302! It is this formula used on the occa sion which his given the malangs the name of lalis.

<sup>999</sup> The cure taker of a tomb

<sup>\* 300</sup> Coarse sugar
301 Fem mine of rards profess onal singers

<sup>30&</sup>quot; Laharia (refer no to the sant I suppose) send the wave to us! Lahar s vave in Urdu .

"It is all very interesting, I am sure," "observed mother. She continued:

"The Ahirs are particularly partial to the memory of Gházi Mián; for when Rajáh Sohanpál deprived them of their cows, he, the Ghazi, it is said took up their cause and fought for them. The legend says that the Rajah struck one of the cons with his paola or khunti-dar kharaon 303, and which accounts for the cow having no molar teeth in the lower jaw. The office of mujawar has from the carliest times been held by the dafalis, those who cover the dholak or tambourine-drums with leather. The melá roturns after twenty-four days, and halts outside the city. when the friends and relations of the pilgrims, in order to earn some merit themselves, serve them with viands, and bring them home with music and other signs of rejoicing. The better classes, however, do not join in these celebrations; the belief in the efficacy of Ghazi-Mian's mediation is nevertheless so firm and so widely spread, that they even observe his marital feast by distributing gur, sattu, melons etc, among the poor, after getting nide 304 read over them."

"It is curious," observed mother, "that though Gházi-Miàn is a Musalman saint, so much faith should be rested in him by the Hindus. You see they make the computation of the anniversary by the Hindu calendar?"

"Your remark is very pertinent," answered Kothiwali. "There is, however, another method of computing the period. It is said that a dust-storm occurs always with the first full of mangoes, and that it is

<sup>303.</sup> Sandals, with toe-nails to them.

<sup>301.</sup> A form of consecration practised among the Musalmans,

caused by the advent of a black dee, 35 who carries the first up (or young mange of the season) to Bahranch, and the state of Gházi-Mián. The storm is the signal for the média. Another dust-storm occurs eight or nino divisianter the first, and it is said that then the dee is returning after paying his devotions at the stirne."

"All this does not help, however," observed mother—"in determining the age of Ghiri-Mian, though we can fix the period accurately from history."

"No" said Kothwaii, "the popular superstitions by a enlways a tendency to confound dates. Now it is a question who preceded the other in order of time—whether Madár Sáhab is entitled to higher antiquity then Gház-Mián. There is some reason to finish, however, that the former lived long before the latter. But I will till you a story in which the two facts are strungely blended together, and Gház-Mian is, moreover, made to due when he was yet a boy in his teems. Listen

"Gházl-Mián's mother was childless She went to Jinda-Sháh Madár, who told her 'You will got a son, but bring lim to me as soon as he is born—ducan, mdl<sup>308</sup> and all 'Accordingly, she give birth to a son in due course and ross up to go to Madár-Sáhab as he had enjoined her to do But a dafa with the right her her her way, and induced her to change her mind 'Will you go to the hely man,' said she—'while you are still unclean? No you must not do so until you have bathed and dressad clean!" So she

<sup>30</sup>o Adamon 306 After birth

<sup>307</sup> A w teh

went buck home, and after some days she wanted on Madir Sabab, expecting to receive a ble sing. But the saint received her ever coldly, and cluded her for her disobedience and want of futh. You have disobeded my command, said he 'Had you come to me at the period when I told you to come, your son's life would have been extended six years but now he will die when he is only twelve years old.' This to my mind is, however, a very morrie story

#### CHAPTER LXXVII

MISS LAVATER'S NARRYTILF (continued)

(An accidental meeting behind the curtain-wall)

The winter was now at its height but the cold winds had not yet beginn to blow. Mother sold two of the silver spoons in her jewel-case with which she had fied and made quilts for ourselves, and a few clintz garments to keep off the cold. An incident occurred about this period which had a far-reaching influence upon our future.

Ever since the news of the full of Delhi, much as we might dissemble our happiness a great change bad come over our minds and our expectations. We began to look forward to the time when Shahjahanlore should be re-occupied by the British, and our cyptivity cerso. But as yet there was no sign of their approach. We had no doubt but that the work of re-conquest proceeded apace and that our turn would also soon come but no one spoke on the sub-

ject, and of course it was not prudent for us to put uny questions. The person whose sympathy was munifested most in our belief was Kothiwath, but it would not hive been wree to make a suggestion even to her. And so days and nights passed in expectation and in hope

It so happened one day that the minalla sweep-ress having taken ill, another sweepress came to per-term her duties. No sooner dal she set ones on us than she made us out She exchanged intelligent glances with mother We know her to be Mulia, the mother-in-law of Kundania, a girl who had been

401

my playmate in my younger days

The Muhammadans as a community, are cleanly in their persons and of cleanly habits, but they are lacking in the instinct of cleanliness in their houses. There is always an air of untidiness about their dwellings, and the latrino especially is a place to the sanitation of which they devote the least attention Situated in a corner of the, courtyard it is the one place to which every one in the family resorts by turns, and it is cleaned but once in twenty-four hours, when the mahalla mehtarani 308 comes in the morning and attends to the particular duties which fall within her sphere Our inbred sense of cleanliness, and our nasal organs, used to revolt at what we could see and feel but had no power to help ourselves against, we had to do as the others did Mother however made it a point to beg of the sweepress to wut a few mi nutes after she had swept the place and repert the operation after she had been done, and in return for this valuable service she used to pay her a few pice now and again

<sup>308</sup> The sweepress of the ward

This short digression on a subject which might perhaps be considered unsavoury by some of my fastidious readers, was nevertheless necessary in order to introduce the important incident to which I have alluded Mulm waited for mother behind the curtain-wall of the privy, and when the latter went in she sal med her, and said "Mem Sahab, I have made you out, dont be unersy, Dilli is taken, and made you out, ont we mersy, but is saren, and the salady-logs will soon be among us ugun. And now let me tell you that your brother is safe at Bhurtpore, so if you wish to communicate with him, there is a person going on a pilgrimage to Matthra, and he will be the bearer of your missive." Overjoyed at meeting an unexpected acquaintance of former days, and a sympathizing friend, mother ex-

pre sed her readiness to make use of the messenger, but," said she, "from where am I to bring writing materials?" "Be easy," answered Mulia, "tomorrow I shall bring you pencil and paper Meet me here again"

Mother botrayed no emotion at this unexpected meeting, or at the hope which had sprung up in her Neither was the circumstance noticed by any one in the house

Next morning, true to her promise, Mulia came agun, and, according, to the pre-concerted signal, mother met her behind the wall She handed over

a small pencil to her and a bit of paper, upon which mother "cribbled these words

"1, W. Annie mother, alive and hiding here Do

your best to take us away

This little chit she handed over to Mulia who hid it in her bosom. How it was carried to my dear uncle and what consequences came out of it

matters which will appear later on For the present we were jubilant. A fresh chapter was about to open in the tale of our viciesitudes

## CHAPTER IXXVIII

## AN FSSAN ON THE GENIL

The men sat together in the bungalow over the gateway. There was chess, ganyla, 300 crads, and to make the time pass further more pleasantly, the lugid was passed round, and pain, whoever cared to take it, was held ready in a l'datida. In in the centre they were equating on string-laced bads, as is the custom. Breal fast over, Shéran-khan reminded his mephew of his promise to treat them to an essay on juns. 'Now, Wajii'—said he—'draw from your stores of knowledge and tell us something about the nature and constitution of juns, and the extent of their intercourse with human beings. Are they like us in any thing at all?"

In one sense, replied Whilbulla, 'in one sense they are like us, that is, like ourselves, they are created beings, but were inhabiters of the earth 2000 years before Harrat Adam came into existence When Allah Tailahi created the heaven and the earth with the word kun in He formed the angels (malak)

un verse

Point carls so called They are played differently from the Minghal cards
Aro and metallic platter with cover on which 1 d isserve!

<sup>311</sup> The Most H gh
312 Let Ba the commit ascribed to the Creator of the

from light and the jins from fire 313 Some writers ascribe the origin of angels also to fire, because the angels are light, and light is not born but of fire The name of the progenitor of the jins is ján, in the same way is the name of the first man was Adam The Creator assigned heaven for the residence of the angels, and earth to be the dwelling-place of the jins, and having endowed the latter with emotional feelings not given to angels, and also with the passion of anger, commanded them to go and rule over the earth. There, in the process of time, their pro-

"For a long time they continued to give sole worship to Allah, but afterwards Envy and Sedition entered mong them, a commotion arose, blood was shed, one murdering another and destroying the life with which the Creator had animated the clay At length Allah Taala sent an army of angels against them, who also were called jin They were so called because they were the custodians of the juns or Paradi c At the head of this army was Iblis—the chief, the learned, and the leader among them, who having descended upon earth drove the mountains, and rivers, and scaports Instead of them, he established himself on the earth Allah Taala requiring of him a minimum of worship to His Own August Person So having been appointed ruler of he iven and earth and the treasures of Paradise being I laced at his disposal, he used to adore the Divinity sometimes in earth sometimes in heaven, and at other times in Paradise A while after, Pride entered his heart He said to himself 'I am great, and there is none greater than me !' ' Allah Taala at this period created another being

in the person of Hazrat Adam, and communded the angels to how down before him. They all obeyed the command but not Ildis, who for this act of disobelience was expelled from the Divine Presence, and was styled over after shittin or the disobedient."

"Very interesting, sdhibadd," exclaimed Amidd's tutor; "and very correct, I can assure you. I am glad to find that my erst pupil remembers all he has read. Every word of your norration can be proved from books. But was it not the practice at one period of history to invoke the ginalt?

"Yes," answered Wajihulla: "in a kind of a way; for before Islam appeared, it was the common belief among the Arabs that the deserts and the read-side were peopled by jundt; and, when on a journey, the head of the quiditin used to invoke in the evening the presiding genius of the place for protection for himself and his companions. This was the form of invocation : 'I ask for protection from the sandar sis of this desert, and from his subject-race !'

"Well done, boy," exclaimed Sheran-Khan; "it rejoices my heart to see thee so learned. Tell us something now of the different classes into which the race is divided."

"I have read in the Tafsir-Mudlim-ul-Tanzil," said Wajihull' - "that the jins are divided into three sections, namely : one of them are winged and can fly; another take the form of serpents and of dogs; and, the third have the power to enter the bodies of human beings."

<sup>313</sup> See appendix XXIII 314. Caravan.

<sup>315.</sup> Chief

"You can, I suppose,' enquired Shéran Khán-trace their connection with the holy puighamtars 2316"

"With two only," replied Wajihulia "In fact, the books speak only of two prophets, during whose term of prophecy the genu revealed themselves openly to the children of men One of them was Hazrat Sulcimin, 317 on whom be peace! To him Allah Tul a gree dominion over both pins and shartans 318 It is written that a wom in reigned in the city of Saba whose name was Bilgis she was born of a jun mother, and which accounts for her having hairs like a goat on her calves To her Hazrat Suleiman wrote a letter, requesting her to become a Upon her refusil to do so he called out to the juns present in his Court 'Who will bring her to me this instant, throne and all? One said 'Your majesty will not have got up from your sent before I shall bring her here? But the kings wazir, whose name was Asif, and who was himself a un and a person of learning folded his hands and guid 'I shall bring her in one beat of the eye-lashes '313 And there and then he brought her up seated on her throne Bilqis perceiving the rower of the prophet-king, em briced the Musalman futh without further hesitition 300

orientals haman (not hemen as it is spelt by some writers )

<sup>310</sup> Prophets

<sup>317</sup> Folomon

<sup>318</sup> Devils,

<sup>319</sup> F guratively in the twinkling of an eye an orientalism
3.0 Lydently the are logen treempling the eyeen of Shahe

<sup>3.0</sup> Lyi lently this is a legent regarding the quoen of Sheba I kings, h 1—13 Salvea or Saba was a region of Arabia Fellix called by the

<sup>52</sup> 

"The second prophet to whom I have alluded, was our Harrit Muhammad Rasul Allah, on whom be peaced Daring his period of prophecy, the junds came openly and heard the Quran being read. They won lered at the doctrine which forbils shirk and enjoins the tauhit,22 and they, at once embraced Is im and went and preached to their people to give up shirk and acknowledge the Unity of the Godhead. Many of the jins he iring this, became Musalmans."

"All this is very good as fir as it goes," remarked the Maulei, "but, . Salat adde, you have not yet given a clear description of the nature of the genu Surely a good deal more can be said on the subject 2"

"To be sure lazrat," replied Wajihulla" "Now that you remind me of it, I think the description which I have given was very meagic en of three species of genti-one of them being the tairdn, namely those who can swim or sail in the air for being possessed of arril bodies they have power to transform themselves into various shapes, and, like human beings, they are wise (light), intelligent or say icross (fahim), foolish or without understanding (ahmaj, lewuquif), good and bud, rich and poor-Thus, those in whose constitution light or spirituality predominates, they are virtuous (saleh), and are commonly known as Part Those of a malignant and

It was famed for its myrrh frankincense and spices and also for its rables. 'Lal' i laman' is a common phrase in Persian poetry expressive of the beauty of the checks. "Rukhedr to sharmindd lunad Idi Jaman rd"-hhusro. Trans Thy checks have caused the ruby of Yaman to

<sup>321</sup> Idolatry explained more fully elsewhere 322

Unity

dark (khabátat, zulmat) nature are the noxious (múz') ones and the tormentors, and they are called Dée. There are several species of them; one of them live in Koh-i-Qáf, and these do not mix with human beings. Another live at the foot of the mountain, and these visit theoregions of the globe but are at variance with the human race. Another have penetrated into different countries and have adopted different habitations; for instance, some of them reside on the banks of rivers and streams, some in gardens and groves, some in forests and deverts, and others in dark, ivolated, secluded spois."

"What is your information on the subject of the race of Part?" interrogated Mangal Khan.

"The race of Part," replied Wajihullá, "are subject to king Atshān, whose chief seat of government is in the heart of Kob-i-Qif The extern side of the mountain belongs to the jurisdiction of Haithish, his sixter's son: he has three lakhs of slives. The western side belongs to Abdul Rahmān, con-in-law to Abdul Qādir: he rules over 33,000 kings, each of whom has a great multitude of both high and low among his subjects."

"You might go a little further, and tell us something about the rulers of the genii?" again suggested Maugal Khán.

"The name of the Musulmán king of the genii," answered Wajihulid," is Lulúkhush, which signifies boundeous-autured: his tribe are friendly to the haman race. The name of their Nisánis king is Sullys, which signifies worshipper of the soul (or spirit).

<sup>323.</sup> Nazarene or Christian,

The name of their Yahudi<sup>3\*4</sup> king is Jalatunash which signifies the raiser of spells, and his tribe are exceedingly wicked, deprayed and malicious

### CHAPTER LAXIX

# some object-le-2015

Apropos of your remark that one class of jims take the shape of do., observed Shiran-Khan the common belief is that they usually appear as held do a real as the week

black dogs, and on one particular day of the week only namely Thur day. I have been told reliably of a person who was once taking his dinner. When he was about to fine h, a black dog came and sat down I fore him wagging his tail as if begging for a mor el The man in a spirit of fun threw him a bone, but in doing so he aimed at and caught him in the heal, the bone sunk into the poor dog's skull, and he rin off yelling through the jain Soon after, he was secred with compunction at his wanton act. What a cruel net that was of mine, muse like—to have struck the poor dog fer nothing. And then there was no thing after all in the bone ! I hal tilen out the marrow and had picked it clean. His ery of pain was but he could find hun nowhere. He found however, an old man sitting in a but in a social of part of the country, holling lie heal with both his hands and bus hairs stood oven! What ails you my man?

<sup>3 4 3(9 1)</sup> 

necested he, 'can I do anything to relieve your pain?' 'Do?' said the other 'You have done enough alroads, and for which I suffer so neutely Greel man! What harm had I done you that you struck me so that the bone has sunk into my forehead? I came to you as a suppliant, a suppliant for a crumb I did not trouble you every day, but only once a week, and that on a Thursday, a day on which the charitable and the pious give to every one in need Once only I came to you, but instead of throwing to me something that I might have eaten, you threw at me a bone which you had already stripped of all its flesh And even that you threw at me to strike me!

'I did not know what I was about Pardon, O pardon mo 1'

'Go, such inquity deserves to be punished

you pick up straw all the days of your life l'

"Abushed and confounded, the man returned home But his reason was gone His friends perceived that his clothes were forn and that he danced about uttering incoherent sentences, unconscious of what he was about Soon after he sickened, but when on the point of death, his reason partially returned to him and the scraps which he attered during his agony were put together by his friends, and then it was that they came to know the cruse of his meanity '

"This is the very first time I have heard 'observed Mangal Khan, "that the term pan may be applied indiscriminately to both the sexes. Are you

suro?' addressing Wajihulla "Cortain, replied Wajihulla, "certain as far as the teaching of the books goes It does sound strange to the car, I confess, which have been accustomed to associate all that is beautiful and elegant in the to associate all that is beautiful and elegant in the finale form with the name of pair. And I know some writers hold that the male sex among them shoul the styled paradi! I am nevertheless disposed to rely upon the accuracy of the Kabir and other Taff its from which I have drawn, and therefore speak of the pair as one of the sets into which the jin race is divided. Who has not heard of the gumbols of the gaze on the meaning the grane? The agriculture of the gumbols of the gaze on the meaning that grane? The agric answer. of the parts on the moonlight green? The ear is succeptible to their sounds, though a view of them is said to be fatal to the human rice?

" Wallhh I" said Mangal Khan spoken truly Apue sir ki quam, there are some women who rival all the charms of the female part These eves have beheld such, but I shall relate to you what I heard once from a Barelly man, and which will serve to confirm your doctrine that no bant dam may see a part with his naked eje, and his certain Tirangi Officer resided in a bung alow

near the bhur, a sandy plain that stretches away to the north of the Artillery lines there. The master and mistress of the house had gone away to a ball and did not return till the morning one of those construct the morning one of the shameless diversions you know in which these people so often indulge. Meanwhile their servants set expering them to return soon. It was after midnight, when the âyâ birshit herier, and chruhdar set chatting together in the versualah. Su ldenly their attention was dispused to the characteristics. was drawn to lights floating about, as it were on the thur Sounds of sweet music came at the same time to their ears. It was a strange phenomenon and they made up their minds to investigate it. But who was to do it? Terror had benumbed their limbs and their faculties More adventurous than the rest. however, the blushts volunteered to go and ascertain the cause of the strange appearance. He went, but when a considerable time had clapsed and he did not return, the lights having also meanwhile gone out, his companions glow apprehensive and walked across the garden which intervened between the bungalow and the thur, to see what was the matter with him I'ancy their horror ! There by the blashts stretched on the ground, all but unconscious-his oyes starting out of their sockets, his teeth chittering and his skin covered with a cold sweet, although it was then the height of the winter season I They removed him to his house in the compound, but he never recovered the shock which his censes had received A fever siezed him, and amidst ravings and tormenting pain of the bowels, he at length died He mumbled something in his moments of delirium, which was construed into 'Who called you, prosumptuous man? You came to see the dance of the fairies, did you? But know that no mortal may view the sight (reserved only to the invisible things of the air ) and survive to tell the tale '

#### CHAPTER LXXX

#### MISS LAVATER S AM RATIVE (Continued)

### ( The double-dealer)

It was now the month of Junuary, the first week of the month. We had been with Kothuwáh for ne why four months. We had wanted for nothing all things considered, on the contrary, we had been

treated with kindness and benevolence by all were rather sorry therefore, when it was prope that no should return to Mengel Libin's house came himself and reled his clackl to let us What his metive was for the request I canno course tell Perhaps a hope still lingered in breast that though pulle rumour represented British is fighting with the rebels and defect them at every point, yet as days and months pr and there was no sign of their arrival, moth r im still be induced to give her consent. An I when c the Rul icon was presed, all would be over, and fite would for ever be sealed Be that as it n we cam again to his house, and need I say how I py I was again to meet my grand-mother and to on her neck and kiss her Mother found occision whisper to her that night that her son, was alive sufe at Bhurtpore the old dear shed fears of joy the news

hida-bigna was of course not overjoyed at return. The old lingering fiching of pictorys at beening dominint in her breast. And some shall alogue must have passed between head-and is white for when next day the former had retired her part of the house ofter finishing his breakf we heard him exclum angril; "It is this so that it is the child at the day and of yours which I detect." Then we heard her promble. Bhat chulke men jue '(le to into the furnice into the oven) this was followy a slash of his kord, and then there was a distince. He came out of her room in high dadge and went outside. We heard nothing more about until the evening when he came in for his dim

<sup>3°</sup> Perpetual chattering grumbling and insolence

He asked her if she had had anything to cut. She replied "no I dont feel hungry" "Well, then," said he, "you had better sit down and take your dinner and dont show me any more of your airs'. She of course knew his tenher and had no wish to catch it again, so after this they seemed to make up, though she remained glum during the rest of the time we were with her.

About this period an event occurred in the outside world, which sent a thrill through every one

Allusion has been made before to Hamid-Hasan-Khan He was the eldest out of several brothers, and belonged to a highly respectable family that lived in the N ikhásh, one of the largest quarters of the town of Sáhjabánpore. I believe they were Hafster Khéle as was evidenced by their shiven heads, and were reputed for the unity that prevailed among them, and the honourable lives while they led. I hear a custom prevails among them that whenever there is a dance in the house on some domestic occasion or other though they will show every mark of hospitality to their guests, they themselves will six with their faces to the wall so that they might avoid setting eyes on the dancer a rather strict rule of morality to follow, I should think and which some of the members of the family found it too riskome to ob erve

The male members of the family held high appointments under the Government Hund Hasen hahn was Dej ut; Collector of Shahjibanpore when the mutuaj broke out his younger brother Minham mad Hasen Khan, was Irincipal Sadar Amfin of Agra while Quaim Hasan Khan the youngest beld the post of Teb ullar of Firorybid in the Agra

District They were all fair-looking, fine, well-huilt men, and had been equistrians from boyhood

Though Hamil Has is Khan had in the commencement accepted the office of Nath-hami under Kwab Ghulâm Qdalar Khan, he was never an obsequious sphordinate, and had moreover failed to pay him as a loos court like the others. And besides, whether out of sincero loyalty to the British Government or as the effect of sagrenous foresight, he and has brothers had not dropped the halit of sending intelligence to the Civil authorities at Agra and Nami Tal. This fact was known to the Nawhb, but towards the end of Januars, one of their qdada! was seered with a letter which he was currying to Nami Tal for Mr Akxander, Commissioner of Robelkhand having secreted it in the sole of his shee. The Nawbas wrott and summental all three of the brothers to his presence. They declined to attend; but on the solema sasurance of some of their friends that no harm would happen to them, they consented to go long with them

They were at first well received The Nawab taxed them with maintaining communication with the I irangie, and this after Hamid Hissan Khan had accepted a responsible office in his government. Hamid Hasan Khan denied the accusation, but when the gdsid and his letter were confronted before him, he became speechless The Nawab, notwithstanding, behaved contreously to them, and after the interview was over, permitted them to depart. As they were riding out of the fort, however, a volley of dogdrassin was fired at them, the first two fell and were at once

<sup>326</sup> Messenger express, 327 Double-barrels.

set upon and cut up with swords, their assailants taunting them with the opithet of be-imda <sup>223</sup> and ldfir. Qusim-Hasun Khan seems to have lingered behind looking at some horses in the Nawab's stables, for be was an expert horsoman and had a correct eye for horselesh; but, at the very first shot, he vaulted into his saddle and dashing past the crowd, disappeared He never turned round to see what had happened to his brothers, self-preservation being the first law of nature; but tide straight to the village where their wives and families had already been removed. In breatheless accents he had only time to announce the fate of his brothers, when as he dismounted, he fell down in a state of insensibility. What became of him afterwards is not known, but he appeared again on the scene when the city was re-occupied by the British, as will be seen hereafter.

As to his brothers, they lay wallowing in their blood on the thoroughfare; but it is said of them that, when dying, they turned their faces towards the qibld, 124 and before they expired they called out to the crowd to see how a Musalman can die: "dokho

martá hae musalmin "

Their bodies were afterwards interred by the very miscreants who had murdered them, by order of the Nawáb. Contrary, however, to the ordinary usage, they were neither bathed nor was a clean liener pall thrown over them Because they had been killed by the sword and their blood had flowed, they were accounted shahild or martyrs to the cause of religion, and they were therefore committed to motherearth in the very state in which they had falled.

328 Faithless

<sup>329</sup> Mecca · that is, west

The conduct of these men, at least of Hamid-Hasan Khru, was equivocal, but after his trage death, any lingering sympaths for the robol cause was effectually stimped out from the breast of the survivors, and converted them into stanich allies and well-wishers of the Frangi cause.

# CHAPTER LXXXI.

MISS LAVATER'S NARRATIVE (continued)

(It is more blessed to give than to receive)

We were not allowed to remain long with Mangal khan, for ten days after kethwali came and took us away again. And we were extremely glad of the change, for a tension was beginning to be felt in our intercourse with him and his wrife. The latter imputed her disagreement and her husbund's occasional unkindness to her to our presence in the house, while the former, now that he had almost ceased to hope for the accomplishment of his wrehes would fain have got rid of us for good, if he could only do so consistently with his pretensions and his oft-repeated profession of regard for our security

The cold winds had begin to blow when we came back to Kothiwali s house. The light clothes we had on our persons were insufficient to protect as from the cold, but partly the peculiar construction of native buildings which oppose the passage of the wind current on all sides, and partly a barost fire which was kept constantly burning and round which we all

clustered as often as we could, maintained the necessary warmth in our blood Mother was ill, and indeed had never enjoyed strong health since the break-up of her home, but something which I cannot define kept up our strength and our spirits in spite of this and other drawbacks And this something' could have been no other than the All ruling Providence, which never ceased to watch over us

Our hostess could not bear to see us sad or deject-She would at such times always say something to cheer us up And we had drily opportunities of seeing and speaking to her Our fingers were never idle We were always busy with our needles some times making a Delhi payama for Mumta for she had taken a mighty liking to the one we had made for Badran at others cutting out and working her brothers clothes So that I may truly say that we gave full return for the food which we received

As we sat one morning and were just beginning to open out our tiledants, 330 a cry came from the gate "Mai ká bhalá! 331 A piece of bread! I am hungry" As soon as Kothiwali heard the voice-it was a beggar asking for alms-than she desired Nargasia the bands to run and give the man five breads and the savings of curry from last night's meal Nargasia stood by while the poor man eat of what she had set before him He then asked for water. and she gave it to him in a katorá 33° Having eaten his full he rose to go and as he did so, he blessed the giver of the bounty which he had partaken

<sup>330</sup> Needle case or work bag

<sup>331</sup> Good w shes to the mother !

<sup>932</sup> A metallic cup for drinking water

of 'Allah is sé bl i bahut dé"—may the Lord give you more! Kothiwali herrd him, and was greatly pleased at the poor man's quadilatory speach

"O it is a blessed thing to give, Mariam," sad she addressing mother . "My heart rejoices to give brend to the needy that come to rry door Allah has given me enough and to spare, and I can afford to give zikit "S out of my abundance without in anywise inconveniencing myself But the ment is greater in the case of those who out of their little give to Allah s poor, not expecting a recompense The fath of such is more lively than ours, and Allah never forgets the cheerful giver. The true believer will

always content himself with half the loaf, and distribute the other half to those who have not <sup>34</sup>
'Li ten to a story which is a true story was a tailor family in the village of B inthard. It was a lurge family but poor so poor that they eat only once a day, and that only some basten pulse mide into dough, and baked dry on upla <sup>33</sup> fire It was the invariable custom of the mother to keep some of the bread for her children for when they wake in the night, and she, they ask for bread That morn-

ing a figir came to the tailors door and begged for some food. The good man of the house rose up on

hearing the cry of a hungry man and placed before him all that there was left of the evening s meal.

333 An Arabe count which signifies thairly which is one out of the three great foundation stone of the Michammasian faith the three two being a bel eff in the one God and that Michammas is the beautiful to the country of the country o

<sup>33.</sup> A sentiment of Sheikh Sadi s.
33. Cow-long cakes used for fuel are so called

<sup>333</sup> Cow-ting cakes used for fuel are so calle

namely: two breads and a little saudli Ld eag 226. The poor man eat, and was refreshed after he had taken drink of cold water. "May thy roti-pani 227 non or diminish ?" orclaimed he, as he left the house. And, Marsam, I know for a fact that this blessing stuce to the tailor. He was always better off from that day forward, and never regretted the crumb he had given to the strolling mendicant. Allah only knows whom we receive in the garb of such!"

"It is a very instructive tale, Pathani, to be sure," said mother. "And I shall relate you another, for the truth of which also I can youch. There was in days gone by a woman who was a candidate, among others, for the favor of a great Firangi. By assiduity and importunateness, she cained admittance to him and was introduced into his haram. But her position was somewhat precarious, as her lord's affections were unstable and might turn away from her any day. Both she and her old father whose name was Muhammed Panah, were God-fearing people So one day as the Sahab was under orders to go to another district, the latter addressed his daughter thus: 'Beti. these balevon days may not always smile on us While the sun of prosperity shines upon thee, give a collision to Mián-Sáhab, and earn his blessing before thou leavest thy native place !'

"Acting upon this advice, she requested her brother to go and invite Mastan Shah to a feast that evening The shah came driven in her rath, 338 and

<sup>316</sup> An esculent vegetable that grows with the gram crop The young stalk of the sarson or mustard plant (Sinapis dichotoma Roxb)

<sup>337</sup> Bread and water

<sup>338</sup> A wheeled conveyance, which has already been described.

when he had taken his sout on the dastarkhean,322 rich vinds were set before him, such as gorind, a puldo, in mut injun, is galan, a bedg irkhali, i etc etc Ho was a peculiar man this Mastan Shah, as you may have beautiful the set of the have heard. He did not call for water to wash his hands, but, instead of that, he called for some cho-ker 240 and hiving mixed it up with all the dishes, he began to take a mouthful from one and a mouthful from the other. It was disgusting to see him eat, some fell on his beard, some on the floor, while a portion of the sop entered his mouth He put nall ki haddises into his mouth and swallowed it down, without seeming to feel in the least squeamish Well, when he had done eating and rose to depart, he blessed Muhammad Pansh 'May thou never want for ott-parts since thou hast fed the fauftr, and may thy children's children have enough and to space!

The Sahab was transferred to another station, and his Muhammadin wife went with him, and ever rifter gained duly in his favour. She was the means of supporting sixty members and needy relations of her fither's family. They lived in ease and affluence all the days of their life, and Muhammad Pansh had a small mesque built in the compound in which he

<sup>339</sup> Met tuble

<sup>840</sup> A kind of rich hot curry

A rich dish of rice and meat cooked together and eaten 841 with germa both the dishes go together

R ce coloured yellow and cooked with sweets and meat 342 together

<sup>348</sup> A plain hot curry

H ghly leavened bread. The dough is usually kneaded in 314

mil. 445 Wheat flour husk 346 Sh a hone of mutton

spent the remaining days of his life, turning his tasblh, ar and returning thanks to the Beneficent, who had bestowed so many rich blessings on him.

Though my anecdete is not so good as yours, Pathání," said mother in concluding; "for Mastan Shih is certainly not a man in need, it nevertheless exemplifies the obligation laid upon every one to do good and cast it into a well 349 -to give, and give freely and liberally, for Allah never forgets the cheerful giver. The sage of Shiraz has said: 'Let not thy hospitality be withheld from the people, for then then mayest draw thy head high like the 347. Rosary.

<sup>318 &#</sup>x27;From which it will spring into fountains of blessing': an eastern simile.

<sup>319</sup> Couplet 13, Chap on Tandzuk or Hospitality. Sheikh Sadi's Pandadmd or Karimd --

Tawázuh madár az khaláiq darégh, Ke gardan azı'n bar kashi hameho tζgh.

#### CHAPTER LXXXII.

# MISS LAVATER'S NARRATIVE (continued)

# The alter of Hymen

Munta, Kothiwali s daughter, was very playful at times She was a girl of a short, thin figure, and sallow complexion, and soft and gentle manners The point of beauty in her person was her tapering fingers

One day, we three girls all sit together namely myself, Anet, and Mumta I call her a girl, for she was really so, though the mother of a child six years old I was admiring her huna 10 - upped finger, and I was so forward as to sail her why she had put off her large nath 21 "Oh, just this way," said she airdly. "I find it too heavy to have it on always, and so prefer to keep on my nath/12 instead."

"Then what difference is there between the two?' enquired Ir 'Is there any speciality attached to the use of either?"

"To be sure, there 10," she answered "What a simple girl! Have you never been to a wedding?"

"Nover l" I answered "How could I? We have but recently been in native society, and I am just beginning to learn your social customs"

"And it is as well for you to acquire a knowledge of what shall be required of you ere long " she said looking arolly at me

<sup>350</sup> Myrtle

<sup>531</sup> A large nose ring

<sup>3.2</sup> One smaller

"To what do you refer Mumit?' I asked laughingly, knowing tull well where the point of her speech lay "But whitever may be the insunuation conveyed by your advice, I should greatly like to here all about a marriage in your society. First, how do you choose?'

She laughed heartly at this question of mine, but I am sure there was nothing to laugh at in it

"The prients choose for us, not we," she said

"Then how are you expected to love a man whom you have never seen before?" I again enquired

"Oh, love is begotten at fir t sight I am certain"—she continued with a smile—"this happened, I am sure in my case for I have not loved another"

Norther seen another, on ought to go further and say" I observed "As to the policy or wisdom of this custom I um not prepared to say untilling Believe me I um not going to marry in this style! I untend to pick and choose

"You I iringi women are dide phat 1353" she severely remarked

"And therefore our affections are more securely placed," I retorted

"I am not so sure of that she said "But you were wanting to know what our marriage customs were. So as I have got nothing particular to do, in I you seem to be all for a story. I will give it you O how my heart thrill at the recollection of my own experiences!"

They were delightful ec tatic 1 am sure, suggestel I "Who proposed—he?"

<sup>353</sup> Lit with district eyes. Mrt impudent unabashed

'O you silly girl! I never saw him until long for my murringe was talked of Hear-' she con-

med "Among us, the eastern is for the parents of young man or girl to send a message to the her by the new or nawan of the family When ere is a murriageable boy or girl, such messiges e sent when the pirents come to know of a suitable mily in which there is an eligible boy or girl rule as far as possible alliances are made in the ame family, for example, between cousing But henever it is necessary to seek abroad for an alliance, bat is a cause of concern to the parents. After beng satisfied of the suitability of the match-that s, should the social position and the means of the amily prove equal to all expectations and should the parents feel satisfied that the boy or girl, as the, case may be, is of sound limb, healthy, good looking, and of marriageable age, the contract is begun by the nangni, 264 which consi to of sweets sent by the boy s parents, and which two days efter they circulate among their friends, sending a little to each A return is made in kind afterwards by the parents

of the girl, and which are likewise distributed among the friends of the young man s father "This is the first stage of the connubral compact The marriage is celebrated whenever convenient to both parties, two or three or four years after the

mangni or sooner"

"What have the bride and bridegroom to do then?' I enquired

"What the bridegroom has to do you can enquire

of your good man when you have one," answered Munta naughtily. "I can however tell you what I had to do. A- soon as, the day is fixed for the nikih," the duthan (bride) has to sit in mationar retirement. The period of mation may extend from seven to nine, cloven or twenty-two days; that is to say—she has to spend her days and nights apart from the others in a separate room, pondering over her future which might be dressed sometime, nay always at first is dressed, in ro-cate hues. Her friends, virgins like herself, keep her company, and laugh, virgins like herself, keep her company, and laugh, and play, and joke with her She passes a pretty lively time of it, I can assure you. During this period she is not 'at home' to any one, except her mother and her nurse."

"Nurse!" cried I in astonishment. "What in the name of common sense can she have to do with her nurse when she is old enough to use her own legs? She is not made to swing in a cradle, is she?"

"You foolish girl!" replied Mumia, good-humouredly. "of codese she swings: but you must know that among us, the nurse always holds an honourable position in the household. She who brings up the child, has a right to be a witness of her matrimonial happiness. And so the nurse always attends to her and her needs when she is in mation."

"What is the object of the bride being placed in

retreat so-to-speak ?" asked I.

"To propare her for the bridal," was the reply. "This is an ancient custom, and, unlike you Firangis, who change your face, your costume, your ways and manners, and your very beliefs, with the change

<sup>355.</sup> The marriage-tie or final ceremony of the marriage.

of the times, we tennerously adhere to, and religiously follow, the using a smetthed by the memories of our four fathers."

"Please tell me what rates are gone through in order to prepare the bride for the lappy day," asked I

"I was coming to that," said she "The bride we its yellow colties in the first place, all the time she is in seclarion, and duth he body is rubbed with intaken, which is an unguent midd of affron, and used invariably on such occasion. She daily puts jurned to her eyes and missi to her teeth. All during the period, she parially of nothing but sweet dishes prepared after a quent feshion.

"Oblige me, lubd,' said I, "with a more minute description of the preparation which you call in tan. Doesn't it leave a disagree able smill in the sain?".

"You thick-he id!" laughed she "Does it leave i bad smell or a most agree ble odour? Wait until your own time comes, you wont chaff then You will find it to be a most agree ble pain.

"Dont grow foolish, Mumia' said I 'Let us know more fully about this mysterious uptan of yours"

"It is made in several ways" she answered "The commone-tis made of some and boiled in water deted and pounded fine then rubbed on the skin, this is used only by the poor and common sort of people

"Another kind is also made of sarson which after being ground the hush is removed from it and mixed with the white of an egg. Another kind is

composed of saffron, orange-peal, sandal-wood, and masur-ki-ddl. 227

"These mixtures, all more or less disagreeable, are in vague Bengulside. But the uptan used in our country is an elegant preparation and very odorous. A hand?" is filled up with ral, "20 and other such aromatic shrubs. Its mouth is closed with an iron-sieve, which is filled up with an inverted tabin which is secured all round with mi inverted tabin which is secured all round with minimum wheat-flow. The vessel is now placed on slow fire and left there for four bours, during which time the fames of the rall unprogrants the burley; after which the barley is taken off and ground to powder, and being mixed with phalel, "21 is used as an unguent for the skin. You can noy judge for your-self whether this preparation is likely to leave a bad smell behind or just the reverse. Afterwards, the bude's garments are placed in the same vessel and perfumed."

"Knowing as I do how sweet-smelling batcher and sandal are, I can readily acknowledge the occelence of the pre-cription," said I. "Tell me please what follows when the bride has fulfilled the period of majon."

"It is followed," Munita continued, "by the marriage. That day the bride takes a bath which is dashed with scented waters, and wears the red titak, which is a combination consisting of a very full skirt

<sup>357</sup> A kind of pulse

<sup>358</sup> An earthen jar with a narrow mouth.

<sup>359</sup> Renn.

<sup>300</sup> Another perfume

<sup>361</sup> An olorous hair oil extracted from the Jasmitte and other such flowers

with bodice and sleeves. And whereas before this slie u ed only to we ir a nathit, slie now is made to put on a large gold nath, and other trinkets that she may have

"The bridgeroom and his party arrive usually between the hour of sunset and midnight, when the which is read by the gate <sup>1582</sup> I need not describe mere fully this part of the ceremony, as it is generally known. After the ydt o gubul<sup>20</sup> which on the part of the bride is of cour e conveyed through the medium of a vilit or go-between, the dower is fried. All this occupies the long hours of the right, and next morning the bridgeroom takes away his bride. After the matrice rite has been consummated, she returns the following day to her parents' house. There she takes another bath, and now dons a non onj<sup>1884</sup> titlat. On the cha diff which popularly is the fourth day after the middh, the bridgeroom comes again, and takes may his wife finally to her new home.

"She were the nin and and talks of other colours for a year after her marriage, unless she in the meantime become encente, when of course she pais it off for a lighter garment. She also wears a dupatta sof of various colours, according to the season of the year, edged with lacklet see. On the chauth, she wears

<sup>30.2</sup> Usually a prige but now a-drys his functions are confined to officiating at marriages for which service he claims a certa n fixed for according to the means of the parties concerned

<sup>263</sup> Proposal and acceptance

<sup>364</sup> Orange coloured 365 Covering or scarf

<sup>366</sup> Gold lace.

an angua<sup>27</sup> for the first time before leaving her prients' house her whole so time consisting of a kinify or shift, pany mon, titk and kinj atta. There, my girl' said Mamis in concluding, "there you have a brief account of a Pathan mkah marriage. Mine was a jolly affur. I hope, yours may be as, if not jollier

"Thank you very much," said I, "and when it does take place, you will not be forgotten, but u take my word I shall certuinly object to go unto retreat or submit myself to the haras mg rites that then take place. Nor will they citch me blue ening my teeth with missi that is a method of enhancing ones personal charms with which I have no sympathy whatever. This child of yours," continued I, looking at hittle Inta who was engaged marrying her dolls by the side of her mother, this child was born after your marriage, I suppose? She can hardly be three years old, and you dont look older than 20?"

"You are not a good judge of age then," end Mamta 'Inth was born a year after my marriage, and she is now six years old I was allogether too youn and mexperienced a mother to attend to her, and she was such a cry baby! Amind did all for me and whenever she became too troublesome the ghundey was resorted to and she soon became quiet"

"What a roundish sound that worl has ! It is trying to the throat to pronounce it What kind of a machine might it be?" said I, quite anused at this new instrument for getting rid of a squealing baby

"O the glunday is quite a Pathan device' said she "There you can see two or three of them hang-

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ing on the peg. It is a long bag of coarse muslin, into which the child is wrapped and put in the cradle, both ends of the bag being tied up with kalawa. It is left there for two or three hours to sleep or lie down quietly as it please; but generally the plan has a sedative effect upon the child, and it sleeps for over so long. Mänsi must have often seen the chunday, for it is a common thing among the Robléh Patháns.

#### CHAPTER LXXXIII.

## A FRUITLESS SEARCH FOR THE LOST.

When last we heard of Farhat's friend, the tall figure in black, a dark cloud hung over him; he laboured under the suspicion of having had a hand in the disappearance of Zinat, if not actually of trepunging her to serve his own purposes. We have seen into what depths of sorrow he had fallen at the discovery that Zinat was gone, and with whit promptitude he begin the search after the missing girl. He secured the left bank of the Khonanut from Kanchni-ká-bágh to Chitauná, and again down-stream to a point where that river falls into the Garra. But there was not a veslige, not a trace which could have furnished a clue to the prosecution of a further search. If the then engraped the services of experienced manifeliation of dredge the river, from the point where the median bud crossed to a detance of two or

<sup>364</sup> A beatman or careman a special class of men in Ind a.

three miles downstream; and he employed expert divers to sound the bed here and there in search of her corpse, if haply the conjecture that she had been drowned might prove correct.

All these efforts, however, proved fruitless. At length dispirited, discouraged, sick at heart through anxiety, inward prin and hunger (for he had had no food during the last twenty-four hours), he retraced his stops towards his home in the city. But on the way he halted, and sitting down by the ford where he himself had crossed the previous evening, he was lost in thought and amazement at the reverse which had befallen the enterprize, in the prosecution of which he had so zealously joined his friend.

The sun was now declining to the west, the dhobis, who usually wash in and about that spot, were drawing up their patras and bundling up their clothes, when an old Sadhus accosted him, and enquired of him the cause of his apparent sorrow. "Oh, a great sorrow has befallen me; but why do you ask? Can you tell me anything?" "What do you wish to know?" said the Sadhu. "Are you the Pathan who this morning was seen to run up and down the bank, running as if he was being chased by devils, and slashing the air wildly with his naked scimitar?" His interlocutor concluded that it must be no other than Farhat of whom the Sadhu was speaking, who, on discovering what had happened, had lost his reason, as he feared he would. "In any case," mused he, "I no more meet Farhat in life, until I can do so and present his beloved to him. By me he has lost her, and I am no Emnazai Pathán

<sup>369</sup> A religious ascetic of the Hindu faith.

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if I do not spend the remainder of my unhappy life in searching for, until I have found, her. The unmerited reproach of massgring a hafir I could to-lerate I could look the judge in the face when charged with arson but Farhat I cannot confront while this dark suspicion hangs over me, of having proved fall and untrue in my friendship to him Thon knowest O All-seeing, that this heart is true and these hands pure! O Nazir-i higigi!370 do Thou help me to leep the von which I here make that I shall not see my native land again or worship Thee in the old mosque under the green imli tree until I have found my friend's beloved and restored her to his arms again An l, oh, that her ravisher might come within arm's length of me! Then would be know what strength it has rendered more puisant now to strike the guilty to the earth!"

He was lost in these reflections while the old ascetic surveyed him from head to foot, an I concluded that his objurations must refer to some grief that hal befallen him recently He repeated his question " Vidn, 11 are you intorested in the won lerful thing that happened this morning at this very spot where we are both standing?"

"What wonderful thing occurre 1? " moodily asked the man in black

"I refer to the disappearance of a certain Bi-Sahab, who was going to leave her father's home unknown to ber people, but her design miscarried through the \$6 km2 of her bereaved mother "

<sup>370</sup> Lit the true seer at the of the Delty

<sup>3 1</sup> Here the wer i a go "ee a ' Musa man

A peng or green. It is a l' rean word of hep ins set

"What knowest then of the matter? Speak and I shall reward thee," agrin spoke the man in black. "Where the honour of a kanned" to concerned

I accept no reward," replied the old man haughtly, "But I wish to be-friend thee, for I can see through thee, and am convenced that what has happened then couldst not have prevented It was so willed from

"Say on then, bawaji, tell me what you know of the matter if you know anything at all, and earn my

"This much I can tell thee," replied the Sadhu, "that early this morning as I was bathing at this very spot engaged in my orisons, I perceived the diamars. crossing a medna, and a tall figure in black following after it with rapid strides I lost sight of them soon after, for in these days of public disorder it is nothing extraordinary to see meanas with women in them leaving the city for a safer refuge in the country But a while after as I was standing amid-stream laving the water for an offering to the rising luminary of the day, I perceived in the distance a man lealing a woman by the arm Chitauna side It was a tall, thin man dressed in white and he seemed to be entreating her to go along with him quietly or he would use force, while she filtered at every step and wept and called upon somebody whose name I could not catch, to come to her rescue But her cries were lost in the morning breeze which had now sprung up for when I looked up again they both were gone "
"Was the tall man whom thou speakest of, bdbd

anything like me in his general appearance?' en quired the man in black

<sup>373</sup> A daughter

'No" was the reply "Thou art tall but proptionately built while the other was of lean figure a wore a white beard The whole scene struck me if it was a forced elopement of a woman who been waylaid mexpectedly, and who would fain rid of her captor"

"Chitauna-side saidst thou they went?" age interrogated the man in black "Where dost the

think they could have gone?"
"How can 1 tell, bacchá?" "replied the old mi
"The cut of his clothes would seem to betoken h
a man from Dilli-side, but it does not neces sirily f
low from that that to Dilli they are gone,"

low from that that to Dilli they are gone,'
"True, bawa," rejoined the man in black wi

great fervour, "thou hast tapped the corrow of r heart; it is that woman whom I am in search of "Is she thy wife or a sweetheart?"

"Neither, bind, she is my friend's beloved, a she his been spirited away from my chirge. And have vowed mahara," not to re-visit this lind in I have found her. Wilt thou he'my guide? Thy h drop words of sincerity and commission, it is seems to be acquainted with the country to whithe robber belongs. Deign, therefore to direct; which ro ite to take so as to reach the goal the soone. I how crust not track the film unassisted, I are

châ' sai the Sâthu "for thou as yet knowest; the nature of the business or the arms with which can be combited. The was is long and ardions a tie enter; use difficult and dangerous." Then take off a titlez' 'from his arm, he ad led, "Wear this

<sup>37:</sup> Askerej lit is great king. The term is applied to brahm in peteral and to ascetice and holy men in particular 3"5. An armiet.

token of my good will Let it never find thee in a state of impurity or allied to those who own shirl, 32 or have shed innocent blood Rest in my hut tonight, and betimes rise and take thy journey. And when thou reachest the shirt of the plain beyond Lodhpur, thou shalt be directed."

# CHAPTER LXXXIV

THE VERY FIRST CLUE

So, after resting for the night on the banks of the Khannant, the man in black took his departure early the next morning. He had not travelled far when, in crossing the sandy plain which lies beyond the lands of Lodhipur, he perceived an elderly man in a shirt of black coarse blanket sitting and tracing cabalistic signs with his finger on the ground He at once recognised him as Mastan Shah and, saluting him with marked respect sat down beside him and watched the abstruce calculations upon which the durwish seemed to be engaged It was a difficult problem apparently for, after drawing a square and tracing two straight horizontal lines on it, and drawing other two perpendicular lines bisecting these at right angles, the whole of which formed a diagram con isting of twelve smaller squares, inscribed with numerals and e-oterio names which, however, he could not read the recluse set his right index finger upon one, then upon another, and at once withdrew it and placed it between his teeth as if in deep con-

<sup>376</sup> Idolatry the word has been explained before

templation. He did not notice or did not seem to notice the arrival of a visitor who gil for the unexpected meeting, was washing with all eageness to hid an opportunity of speaking an Lopening his heart to him. Tally two or three lours were specific the art pastime the hour of noon approximal who nite can should reach his reaith. It struck the man in black that the made was seeing some particular square in his diagram but which persistently cluded him. As he had been watching the game for a considerable time, impelled by son ething within he suddenly placed his finger on a square which as yet 1 all not been tomely differently receive. The latter started as from a revene, and fixing his eyes sternly upon him, demanded what he wanted of him.

"Mian," said he, "I am not unknown to you neither can the affiction in fer which I labour be unknown to you I seek that which is lost. Give me your a lyice and your blessing."

"The world is full of earl," broke forth the seer, "and rebellion is but another name for lolitr. What are we all coming to? The natural ties between parent and child are severed really by the tonch of the Dail one, and where the connections that follow ought to be attended with a blessing the dhim of the distressed mother, the suppressed sight of the myured father, mark the passage of the flying one with burning enders. Ah!" And the recleve was going to resume his parable when perceiving the trembling giver before him who with hands crossed on his boom had non raised his tearful eyes to heaven 'Heaven is with thee, baba," said he softening

<sup>377</sup> Sec ante 370

"Though the enterprise be both long and difficult, "Though the enterprise be both long and difficult, thou hast fixed thy greep upon the gaught of the recreant Ask no more questions but go where all the would is going to '—pointing with his finger to a point N N W from the spot where he stood—"there he stood—"there he stood—"there he stood—"there he stood—"there he stip way. Go and seek the pillar of fire "Condescend, Minn-Sabb, to tell me at least

the name of the town or place to which I shall direct my way," and the man in black bended down to my way, and the first in black befored gown to touch his feet. But there was no longer any Main there, he had vanishel, and his interlocator found himself standing alone in the open plain with the fierce rays of the mid day sun beating down upon his head Retiring to a topo of trees which he perceived in the distance, he sat down and reflected upon the past, and apon the progress which he had already

"Already two men, both of whom I doubt not were commanded to do so by the Power above, have blessed my enterprise But one of them directs me to go east, and the other tells me to go west What the pluce may be to which the recluses finger pointed I cannot tell precisely, but judging from the description given me of the robber by the old Sádbu, and coupling that fact with the direction which I have since received, I have no doubt but that my destination is Dilli There the fight is raging for the nation is Dilli There the light is raging for the sovereignty of Hindostan, there those tossed on the sea of desire by the winds of ambition have already gone, and there I too must go, not to accomplish any selfish object of my own but to discharge the responsibilities which friendship imposes upon me. O Thou Gracious Power! direct my way I beseech Thee and bring me safely to the goal which Thy servant

his set before me I go forth without companion and without visible protection in these times of public insecurity, when the hig of a min is not worth a straw I take Thy Awful Name which no one can take and be defined grace O Karlos karidz, 378 prospor my undertaking, I beseech like "

Thus did the man in black supplicate the Omnipotent Ruler of the universe, and his prayer was curried by his guardian angels before the throne and presented before Him whose ears are always open to the prayer of faith

# CHAPTER LXXXV.

## a gortif repjesed

Froz—for by this name we propose to call in future the black hight—Thror travelled on foot Armed with sword, knife and pistol, the latter two of which were secured to his gridle, and his target thrown over his back, he held the former in his hand, resting it on his right shoulder as was the habit with men-at-arms of thirt portiod. Of a manly figure and a dignified berning, in whichever saraé he rested for the night, his outward appearance commanded deference and consideration from all. He was taken to be a spidh or adventurer, going to Dilli' to curve out a fortune for himself. Once at Bridaon and aguin at Balandshar and Aleerut, he enquired of the malitarian whether a tall thin man werting a grey beind had trivelled that way, with a young woman who

<sup>3 8</sup> The merc ful worker, the De ty

covered a dulu, but he was uniformly answered in the negative. Of a truth, there were so few travellers presing in those days from "own to town that the inns were almost sprived out for custom.

"No," the militarian refuled to his query, "no such was furers hard passed, but, mun, addicts he with no arch smile, "you seem to be interested more in the fits of the young woman than her companion I tell you that when you reach Dilli, no one can be of greater resistance to you in this matter than women Employ, therefore, women to effect your purpose, for where man's ingenuity fails, there the art and with of woman come into plus.

When Firoz reached Dellin, he at once proceeded to Patehpur-mayid and having put aside his arms and laved his lands and feet in witer from the reservoir which stood in the centre of the courty and he performed the machini 14 nama. <sup>119</sup> at the end of which he recited the manapat, <sup>200</sup> thruking Allah for bringing him safely to the great city, and imploring His aid in the further proceeding of his search.

The streets were astir with the march of troops concentring on a position outside the walls, for the insurgents were about to make one of their sorties on the British entreachments. Having taken up quarters in the Idjah ki sarko which wis nearest the Morrand Turkman gites of the town, he resolved to follow in the wake of the arms which was appointed to give the attack the following day, the 14th

<sup>3 9</sup> Tile fourth of the series of faily prayers prescribed for the faithful

<sup>380</sup> I it the supplication following the ritual worsh p when the faithful may asked the D ety what they please

of July Bakht-Khan of the Burelly brigade, who had been appointed general as soon as he arrived at Delhi commanded on this occasion, and he directed his attack simultaneouly upon Hindu Rao's house and the picket in Sabzi-Mindi. The force consistel of seven regiments of infinity, a large body of cavalry, and saveral field pieces. It was a most determined attack, supported moreover by a heavy fire of artillery from the walls. But it met with as equally determined an opposition from the besiegers. The posts were rapidly reinforced as soon as they were attacked. It seemed that let-ohments from many regiments were hastily called out and brought up to the different points threatened, for uniforms of various descriptions could be perceived mixed together at the same time.

Many gallant feats were performed by either ade. Geneste, an artillery officer in command of two guns, was surprised by a cloud of the insurgent cavalry. He had no support and could not use his guns, as they were lumbored up. He fired four barrels of his revolver and killed two m.o., and then knocked a third off his horse by throwing his empty pistol at him. Two horsemen thereupon charged full tilt and rolled him and his horse over. He got up and seeing a pand, will all foot coming it him to cut him down rushed at him, got inside his sword, and hit him full in the face with his fist. At that moment he was

<sup>331</sup> Pandy is a sobr quet g ven by the Europeaus of the period to the mut neers in general It was first applied to Mangal a pravate of the 34th B N I who sounded the aris note of the rebell on at Barrackpore He is known in the listory of the mutiny by the name of Mangal pandy. The word is a corruption of Pandi one of the heat a pies of the brah min commant?

cut down from behind, and was only saved from slaughter by Faithful, a brother officer, who rode up, shot one sawar and sabred another, and then carned him off bleeding but safe

De Brett, another subultern, was set upon by a burly pandy whoe knocked off his sword, with his bayonet and would the next moment have despatched him, when a lancer dashed from behind and lud trumph was, however, short-lived, for before he could extricate his weapon which had buried itself in the ground, an insurgent sawar charged him, cutting him down with one stroke of his sabre

The contest grew every moment very precarious, for the British troops which had been on the defen-sive till three v'clock, began to show signs of exhaustion At length a column was formed at Hindu Rao's house under Brigadier Showers, consisting of one native and one European infantry, and six horseartillery guns Then commenced a double contest, the insurgents resisang doggedly and contesting the ground they had gained step by step until, after a fierce struggle they were driven back into the city

Though Firoz had an opportunity of marking the excellent fighting quality of the pandy-and their strength of limb and personal bravery were unquestionel—he nevertheless could not fail to perceive how decidedly the insurgent leader was wanting in the knowledge of strategy He lucked the requisite skill for han ling a body of 10 000 men, and of directing his columns upon the various points open to attack, and supporting them with reserves where necessary No sooner was a column repulsed than they showed want of the requisite nerve to give a second attack, and

follow it up with persistence and determination Whereis the British, though lew in numbers, were animated with unflunching-courage, united action was perceptible in their several operations, and the result of combination and abler general-hip won them the day. They, however, suffered severe losses, a large number of their junior officers having fallen

## CHAPTER LXXXVI.

#### THE 'PILI AR OF FIRP'.

When I'roz returned to the sardo he formed a plant for his own future operations. He resolved to keep is much to himself as possible, for already he had heard remarks made that being so well armed, le ought to take a share in the fight for 'din'. He had however, no such intention. He had "come to Delhi with a specific object which was not to engage in political schemes and to that object he must keep without inixing himself up in public affires. His heart was set upon the accomplishment of his purpose

As soon therefore as it was day the third day of his arrival, he songl't for quiet retreet in the anburb, and remendering the tistic of the Miceral in his range in many manned four k thus 22 to his pre-cine. On enquiring trom them what specual qualifications they possed one of them unform d him that she could describe to him the nature and character of a bird on the wing. Another sail that she was able to make a rent in the sky and patch it. The third assured

<sup>38&#</sup>x27; A procuress or go between

him that she could carry fire in cotton; and the fourth. that she would fatch him water in a sine

He marvelled at these varied accomplishments. but told them that his purpose was merely to obtain information concerning a centum pillar of fire that was somewhere in their city, and that he would therefore not require the ervices of such clever nomen as they

The second day other two women waited on him. one of whom addressed him thus "My name is Shirkat, and I possess many qualifications, one of which is that I can blow a pinch of dust towards thy enemy, and destroy him in an in-t int'

"But," remarked he, "though an enemy I have, my first care is to find him Sure I am that he is somewhere in your city, and that he can be traced only when I have discovered the pillar of fire "

"Nothing more enty than to lend thee to a fire that burns perpetually Go to rah man if thou wilf. and I will accompany theo there But,' continued she, 'I possess still greater qualifications than those I have enumerated I can transform myself into a dog or a serpent, and I can do the same to thee likewise, if thou wilt permit me to use the means I consider best for the furtherance of thy plans '

While she spoke, her eyes glowed unconciously like two coals of fire Firoz felt somewhat uncomfortable in her presence, for though she had the figure of a woman her voice was that of a man possessest rare virtues, said he, 'and I think I shall employ thee And what are you able to do, nekbikht?" addre-sing the second woman who, old and bent, seemed to be a plun person in need of emul is ment

Main," replied I thurs for that was her name.

"I am unable to rival the wonderful skill of the kut who has just spoken. I am no latin myself, but a ordinary woman of the world, who has seen muc affliction, and would do my best to relieve that of a object of rour search, and may-be to shiell you from unument peril." These last words she uttered glanting significantly at the other woman.

Then you will do for me, my good woman," stury struck by her transparent ingenuousness "Yo are taken into my survice from this minute, for know that the clouds which thunder greatest are the trun in east " start and the start of the start

Dys passed and even months, and yet I'roz wa no ne irer the accomplishment of his purjose than the first day of his arrival in Dellu Diring the interval the city had been stormed and taken by the British, and the matineau soldiery driven out, some to return to their homes, and await in fear and trembling the day of retribution that must surely comwith the restoration of British power over the land others to swell the ranks of the insurgents in the many cities which were still in their possession. He had as yet obtained no clue to the pillar of fire

One night he saintered out, accompanied by his two confederates, for the discovery of a perpotual fire which Shirkat informed him was maintuned in a certain part of the city. She led him to a runed building in the open country, which at one time seemed to have been an ilolatrous fine. Before he entered it, however, he felt for his fatura and reperted the la haul, and, grasping his scientiar which rung

<sup>383</sup> An eastern proverb.

rgainst his shield, he crutiously stepped into a round chamber which was lighted by a typer suspended from the roof. Some four or five shadowy forms set round a log-fire, and the chief among them recited something in inrudible whispers, and every now and again threw a pellet into the fire which blazed up and emitted a fleshy odour.

. Thror suspected he had fallen among burghars, but Shirkat whispered to him "How fortunate I You have before you the perpetual fire, but not only that, we have before us company who, if you follow up my advice diligently, will lead us to a place from which your 'pillar of fire' will be plannly visible But before we do anything, look round the chamber and aware yourself that there are no armed men here, and no arms of any kind You only have weapons, and could, if you liked, out down every one of those present and meet no opposition"

"Thou sayest truly," observed Firoz, "but

proceed "

Can you not perceive any object in the room" interrogated Shirkat—' any object other than men? Can you not see the carease of a black dog?"

"I do see that," remarked Firoz 'A curious article of furniture for such a place! What do they propose to do with it? And, I can hear distinctly

the hiss of a serpent?"

"Your observations are very correct, and Shirkat. "As to that dog he will presently prove of immense advantage to us, if you will only be guided by what I tell you You must permit me to transform you into a black dog."

Daughter of Iblis!" cried Firoz in anger

"Darest thou propose so unholy a thing to a true believer?"

"Thore is no occasion to ruse your voice, sir, or to be angry," suggested she calinly "I ought to have been plainer. It is necessary for you to throw suide your pright on the ly, and let me cluse your sprint to enter that carcase. The dog will be resuscitated, and in his rage will overpower that man numbling over his beids and will enforce his commands on him. Ho alone possesses the secret of the pillar of fire? I place before you the means of encompassing your object in a moment of time. The proposition may appear strange and funtastic, but I can show you how it can be done."

She at once lay down by the side of the currene, and covering her face with her right hand while the other rested on the head of the dog, she drew a deep sigh Suddenh as if by magic the currene priprieted shook itself and rose on its feet, and began to gambel about in the room. The animal approached Tiroz, and placed has head against his knees and tegrn to whine as a mark of affection. He wondered at the speciacle but suddenly feeling as if sometimed body from behind was tagging at his semistra, he turned round and sizeed the arms of Tahima' who was trying to draw the weapon from its scalbard.

was trying to draw the weapon from its scabbard. What meanest them by this act them contemptible crone?"

' Draw thy sword, muin, and kill that dog, take old Fahima's advice, or you will be sorry

"Stop that sorry tongue of thine and take no more liberties with my weapons or it will go ill with thee 'raged Firez Then turning round again, he was again lost in admiration at the feat performed by Shirkat, and to make sure that it was no delusion practised on his conses, he kicked her corpse which showed not the least sign of life

The dog now gived with hungry eyes at the numbling priest, who began to cover and manifest signs of feur. It was a weird scene, and impressed itself powerfully on his imagination. After this, the dog came and lay down in the same posture which the carcase had occupied, and in an instant. Shirkat rose to her feet again.

"Are you now convinced, sahab, of the truth of my assertions and are you prepared to apply the test to yourself?" she asked

Firoz was under the influence of a spell. Ho expressed himself willing to go through the operation, on condition that she currenteed his eafety, and moreover, he would not put away his arms from him

"Retain your arms by all m ana' said she but everything else you may have on your person must be removed."

"Agreed said he and stretched himself by the

"The spell cannot work' she told him, until the thought you have on your arm is removed. He understood her to mean the taues which he wore on his right arm. He took it off and give it to her. She took it and was going to fing it into the fire, when Pulumd who had been witching the whole scene with fixed uttention sized her hand and with great desterity wrenched it from her grasp. Though she looked

daggers at her, not wishing, however, to raise any suspicion of her good futh in the mind of Firoz, she stifled her resentment for a time

Immediately the dog stool on his legs aguin A truly wonderful seene followed. Shrkat, now no longer a woman, re-appeared in the form of a tall lean bearded man, and pursued the dog round and round the room while the shallowy forms that hitherto had at motionless round the fire, did likewise throwing bills of fire at him. The dog hunted on all sides, flew for protection to the only individual in the room who had remained passive during this hot chase, namely Fahima.

"Quick, sad Fahima "touch that human corpse" and she instantly drew his seimitar from its sheath, and made with it a small incision in his skin. Hardly had the first drop of blood issued from the wound, when the lifeless body of Firoz was minimated again. He jumped up on his feet and as Fahima throw the tauts round his sam, he drew his seimiter and run tilt against the whilom Shirkat, who, however, in the twinkling of an eye passed himself into the dog's curease and rushed out of the house. At the same time the whole scene was dissolved, the mumbhing priest and the shadowy forms were no more. There stood only Tiror and Pahima, the former wondering at the change in himself, and the different objects which his quicklened senses now began to perceive which his quicklened senses now began to perceive.

At the same time a prodigious anneonda who had been hissing all the while from a corner of the room slowly uncolol itself, and, stretching out its sculy length, began to make its way towards the ruins of old Delhi.

nd Dett

'Quick, Tiror, quick "cried Fahim' again, 'follow that reptile with rapid steps. If thou caust overtake him and cut him down with one blow of this seimiter, thou hast conquered, but let him not be lost sight of at any rate." As they proceeded, the rusting sound produced by the motion of the huge reptile guiding them on, they came to a building among the runs of old Della, which from its appearance was the tomb of a saint, for it was lighted supernaturally, though it was now the latter part of the night Here they made a halt, the serpent glided down a deep valley and was no more seen But lo ! a pillar of fire rose from the bottom of the valley, casting a lurid light over the surrounding desolution, for the ground for miles round was nothing but dilapidated buildings and old tombs Suddenly Tahimas visage was changed, and Firez recognised in her altered form the old Sadhu who had met him at the Khannaut, and had blos ed his enterprise Dumb-founded, terror-stricken, appalled at the sight of his eirliest friend, he throw himself on the ground, and touched the feet of his futhful guide while he exclaimed "Pardon me, bawa, for my indiscretions ! I owe my lefa to thea !

"Be easy baccha! answered he 'Half the work is done, there is the pillar of fire which thou seekest!'

MARIAM.

PART IV. 'DELIVERANCE '

## CHAPTER LXXXVII

#### RECALLED FROM BANISHMENT

While these determined efforts were being made by Parhat's friend to seek that which was lost, he him self was just beginning to recover from the effect of the great shock which he had sustained For several months he was lost sight of entirely by his friends, who, though they knew they incurred the risk of the Nawab's heavy displeasure by communicating with hum, nevertheless could not stiffe the promptings of natural affection And they could not also ignore the fact that, whatever share he might have had in the disappear ince of Zinat, he did not seem to have benefitte I by it at all, for while he was raving mad ind wandered about homeless and forlorn she probably was in the possession of another, if really she was not drowned in the Khannaut The story of her olopement, and the eventful passage of the Khannaut in the course of the flight, was known to every one, and they also knew that Farhat was not with her when she left her fither's home, nor during the passage of the river, nor jet when she was my steriously taken away from the medna So they were realy to make out a strong case in favor of the young man, and they eventually prevailed upon the Navab so fir as to cause the curet of banishment to be annulle! The Nawab, however strenuously refuse i to see again the destroyer of his daughter, though he permitted him to re cross the Khann sut and visit his father's home and his friends in the city

Wajhnila and he had been intimate at one time, for the youths had read the same books and under the same master. Though he was oftener in the jungles at night than in the purious of civilized society, he nevertheless began to pay frequent visits at Kothniki's. He spoke little, but used to six down and lasten quietly to the learned disquisitions which his friend gave upon the different subjects which engaged the attention of the company at that period. There had been stones told of jins of foul spirits, and of the pranks they played, and the mischief which they wrought among human beings

One evening, as they all six round a cheerful fireit was the month of February when the north-westerly winds blow chill and outing over the country of Rohelkhand—Shéran Khan proposed to renew the former discussion, and he requested his nephow to tell them what Magic was, and how to distinguish it from the more perfect knowledge of the Most High "And," added Amjad, "Bhaid will also be able to tell us some of the weans by which the mahign influences which afflict mankind can be got rid of"?

'The subject which you have set before me'n answered Wayshulla' is a difficult one. It is not part of our earlier reading though! I have, since we began to talk of these matters taken pains to collate some facts and which I hope to lay before you this evening. Anything this I can say however, will be open to correction, and as Mulvi Sáhab honours me with being one of my audience, he will, I feel sure, correct any inaccuracies that may strike him."

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### CHAPTER LXXXVIII.

## MAGIC

"According to one celebrated commentator, Sahr or magic'is something abstrase, the causes of which are e-oterie, or that occult cause or agency by means of which man can acquire power over operations which are at once wonderful undextraordinary, and for which purpose he must secure the accessfance of supernatural agency (or the devils) And as there are many e-oteric causes in nature, so there are several kinds of Sahr or magic

"Some of them are the following -

- (1) One of them is called Kulddinan or sahralidbul, to defeat which the prophet Abraham was born It is an excellent species of majne, and owes its origin to Harut and Marut, the two dis-obedient rungls, about whom however I cannot speak more precisely at present It is employed chiefly for the purpose of subdaining the spirit-world to the power of the operator's will
  - (2) Another hind of magic is that employed to subdue the genii and the evil spirits. It is comparatively easy of acquisition. For that purpose, it is necessary to supplicate the asterisms which preside over those powers and to weep before them, also to make offerings and sacrifices to them and to place before them perfumes and aromatic shribs.

(3) The third class of magic is known as Bir

Having sought out the corpse of a man who, while living was possessed of a strong mind and an extraordinary degree of courage and physical daring, by the use of certain formule indicative of the greatness of, and reverence due to, Bhawani, to Hanuman and others, the departed spirit is drawn towards the operator, the effect of which spell, nided by the votive offerings made, is, that the spirit becomes subject to him, and will attend slavishly to all that is required of it to do. The spirits thus invoked are generally the fool spirits of the Hindus and other unbelievers, who are foredoomed to perdition

(4) The fourth class of magic is that termed Ashab-tauhdm. It was greatly in vogue formerly among the aboriginal inhibitants of our country but has since fallen into disactude, and is now no longer known or practised. It is also designated Tadhy-ut tahm, and is dependent solely upon the power of the imagination. This was the form of it. The operator having drawn a picture of the object desired, and having placed it before himself he used to cause his approbension to go forth for the acquisition of the reality, and by the power of abstinence and retirement, the desired object was gained.

(5) Ilm-t-simid is another class of magic. It signifies the power possessed by the operator of transfering his own spirit into the dead body of another, and to cause it to assume any form he pleases and to travel any given distance over space in a moment of time. The essential condition for the acquisition of this power, however, is to recognise the superior force of man's will over the spirit-world, and to reject all their abject professions of subordination and lignorance, otherwise they will either refuse to become entirely subject to him or will throw off his yoke

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whenever they can take him at a disadvantage, and thus the object of the spell will be defeated?"

Wayshulla paused to take breath His brother

Amjad enquired "Are these the only classes of magic known to

the learned, I hará?" "No,' he replied, "there are others; such as the Kullid, the Juzid, the Siflid, the Falakid, the Unsaria, the Taslita, the Muralkila, and several others These, in their concrete or relative forms, are brought into play in working most of the spells or charms used by the professors of the art, but we haven't the

time to speak of them all "But you will describe to me please, the form and manner of invoking the heavenly bodies, and so by their means of acquiring power over the genii and spirit-world?' spoke Tarhat, looking at Wajihulla

carnestly

"That I will, if only for curiosity's sale," answered Wallhulla, "for you must know that the solence is altogether repugnant to the feelings of an orthodox Musalman, nay, the practice is heterodox and the words used blasphemous, and no true behaver will be found to utter them At any rate since you are anxious to hear it, I shall give you the formulæ

"To subdue the spirit-world, it is necessary first to obtain power over the Moon, and through her over Mercury, and so on The following formula is

used for invoking the Moon

'O king, generous, chief showerer of mercies, and sender of mercies, and bestower of bounties on us below!'

"The formula for invoking the planet Mercury 13 perhaps still stronger, it is as follows -

'All those things which are for my good are derived from thee, and all those things which drive the evil from me are of thee I'"

# CHAPTER LXXXIX.

### CHALDEAN MAGIC

"You have not yet spoken, my boy," observed Shern Khan, "about the origin of magic. Did you not say that one form of it originated from Harut and Marut?"

"Yes, I did,' answered Wajibulla "An eminent commentator says that magic came into the world by two means Firstly, when Hazrat Suleiman (on whom be peaced) reigned on earth, the devils used to intermix freely with human beings, and the latter acquired the knowledge of it from the former children of Israil forsaking the precepts of their rehgion began during the period of their decadence to devote greater attention to the study of magic, nay, they went so far as to assert that they had learnt it from Hazrat Suleiman, who, they further had the temerity to assert, possessed power over both man and the genii because of his perfect knowledge of manic This however, is an error for the knowledge possesed by that sage monarch and unrivalled thinker was derived from the wisdom and understanding which the Almighty Giver had endowed him with, and though I have no doubt that among his numerous accomplishments was a knowledge of magic also, it was never used by him in the sense that we speak of it now For he had no need to use it in that sense, the wisdom with which he had been endowed from Above embracing all I nowledge both past and present.

"Secondly, Harut and Marut taught the science of magic to the children of men. Their story is a very interesting one, and I shall theorefore relate it to you with as close regard however, to brevity and commerchemiscuses as possible

"I have alluded to them as being the authors of Kulddanan magic. The history belongs to the ago of the prophet ldris," who fourished a century after Adam. He was born in the country of Shám. Another tradition is that Adam died when had Idra attained the ago of 360. The majority believe that he was the first to hold the prophetic office after Adam and that he prophesed during a period of one hundred and five years. He received thirty messages from Harven.

"When the sins of the posterity of Adam began to reach up-o Heaven the mudder of Håbil by his brother Chin being one there arose a debte among the angelic host the result of which was that the Great Father sent two of the angels down to exercise dominion over the earth and to administer justice and adjudicate other causes among the sons of men One of them was named 'Gharria' and the other 'Ghardia' Among other matters in which they were instructed they were strictly enjoined to abstain from idolatry, martler adultery and drunkenness. For a long period these two delegate-angels maintened an upright course of conduct dissensing even

<sup>1</sup> See App XXIV

justice and settling causes to the general satisfaction

of mankind

"One day while they were engaged in adjusting a cause of uncommon difficulty, a woman, beautiful of person and eloquent of speech, named Zohrd, entered the judgmenthall, and sought redress, against her husband. Her sweet words and pretty face disturbed the screenty of their minds, and they both lost their hearts to her. Love caused one to sink hisfoot in a quick-said and the other to place his hand on his heart. They therefore delayed the completion of her suit.

"Next day, sho—the beautiful, the heart-stealer—one gain Both her angel judges received her in a private room, and di-closed to her the secret of their hearts. She heard, and, with a languishing air and coy speech, answered them thus 'Your religion is different from mine. Besides that, my husband has a very jerjous disposition if he comes to know that I have been sisting you privitely and have held intercord to possess me, you must fall down before the dol which is the object of my worship, and pry adortion to it. And if you wish to slike your thirst for my society at the fountain of pleasure, you must fair my shaband the thorn of whose oppression has

torn my he art and left it bleeding?

"The angels said 'Allah be our refuge' To worship my other than the True One would be a great sin and to kill any one without cause would be a lass and abomissable act we cannot fulfil either of these conditions She—the beloved object the heart steal
er—withdrew after throwing upon them this faint

If you were going after all to look to the end, why

did you take up with the name and profession of Love, and bring discredit upon both?'

"The two being now fairly struck, anxiety and disquestude seezed their minds, and the violence of their passion overcupe the better part of their passion overcupe the better part of their judgment. Accordingly, they south her a message to say that they would be her guests the following evening, and received her reply 'Come without the least heistatton or scruple, I will be ready for you'

"Meanwhile she, having sumptuously furnished her private chamber and adorned it with all manner of attractive objects, and having, as was her wont, spread a soft luxurious seat for them, and placed by the side thereof three or four flagons of wine, awaited their coming When they two, with burning hearts and the helm of the ship of the r reason gone arrived at the house of their beloved, hot desire and the fire which raged within them having made them impatient, they exclaimed 'The moment is propitions, come and "it down near us, such an opportunity is not likely to recur again. She replied place four things before you, thoose one of them -(1) either fall down and worship my idol, (2) or, kill my husband, (3) or, teach me the Ism-t-azam 2 (4) or, lastly, drink this wine'

"They both began to argue among themselves 'Idolatry and marder are great sins and we ought therefore to abstain from them and as to the Ism to zero, it is a secret of the Most High and we must not reveal it to any one Whereas to drink wine is

<sup>2</sup> A mysterious text or word or formula which it is said no body knows. Allah has withheld it from men in the same way as he has withheld from them a knowledge of the day of their death. Ism. dram means I terally the Great Name.

easy sin, and cannot harm us so much as the hers let us do that. They thus having come to a olution, and down at ease in the midst of pleasure, id began to drink the wine. They fulled to discern o eye of the Just Actountant who was watching er their actions, but drank and lost the even balance their minds Other effects speedily followed sey fell down and paid adoration to her idol, they urdered her husband, and communicated to her the

m : azam, by the belp of which, tradition says, she w up to heaven and became one of the planets 3

"When they had recovered from the effects of e wine, they began to be sad over what they had one and the change which had come over them hey now repaired to Idris, and entreated him to ay and intercede for them with the Great Lather, that their sins might be pardoned. The prophet ang commissioned thereto delivered the following essage to them 'The Great and Holy One places ro alternatives before you, choose you one of them ther be punished on earth or at the last day ' Thos erefore chose the former, 'because,' said they, 'the orld is transitory and perishable, whereas the world hich will have its commencement from the last day. ill be eternal and everlasting

Jibrail was now commanded by the Great ather to descend to earth, who having come down id to them 'Your names are changed - Gharrá ill be called Hárut, and Gharaya Márut' And he ed them with iron chains and suspended them head remost in the great well of Babul which burns 3 Zohra is the Arab c name for the planet Venus

<sup>4</sup> The angul Cal riel

<sup>60</sup> 

with perennial fire, each of the hely angels being commissioned to go every day and beat them by turns with fiery lashes".

"Wah! khub!"s exclaimed every one "What an instructive tale of disobedience punished 1"

"Woman," observed Mangal Khan, "woman, you see, was at the bottom of it all woman is allpowerful, woman is more powerful than wine!"

"No doubt, you speak from experience," observed Shoran Khan "But, my boy," continued he address ing Wajihulla, "you have not yet come to the origin of magic?"

# CHAPTER .XC.

### SOME TALISMANS DESCRIBED

"I promised to trace the history of one class of magic, the Iuldanian, to the disobedient angels," began Wajihulla "The jins and the devils go to Harut and Marut to learn spells from them, and they come and practise the same upon human beings

"In ancient times, the sons of men also used to visit them and take lessons from them in the science of magic Thus during the reign of Namrud,6 the philosophers of Bábul? made several tilisms8 which no one could comprehend

- Well done! Excellent !
  - 6 Nimrod
  - 7 Babel or Babylon
  - 8 A tal aman or spell The idea conveyed is however that of a mechanical contrivance or automaton

"Be so good, suhiladde, as to describe some of

them," said Amjad's maulyi

"I shall not weary the audience," replied Waji-hullá, "by any long descriptions, but will oblige you, Janal, by alluding to some of them as briefly as possible

Itlism first -One of them was a cistern constructed outside the city walls, on the murgin of which an image of marble or copper was creeted by them Whenever an emissary or a third gained admittance into the city, this image used to raise the inhabitants by the great noise which it made, so that in the end the common enemy was caught and brought to *ustice* 

Tilism second -They made a drum which was brought to the following use If a person had lost a thing and suspected any one of stealing it, he brought the suspect down to the place and requested him to beat the dram If he happened to be the thief, his name and place were at once declared, but, if otherwise the drum refused to give a sound

Tilism third -Another commentator speaks of it as a tambourine which, when beaten declared the name and address of the thief as well as the name of

the rightful owner of the article

Tilism fourth -They also made a marvellous mirror, which was consulted by those who had friends and relatives abroad It declared to them their condition and whereabouts but one of the rules was that it should only be consulted on a fixed day of the year

Tilism fifth -A reservoir was constructed for the purpose of being used by Namrud on the occasion of his public entertainments. Once a year the more respectable inhabitants of the city gathered together, and threw into it the estables and drinkables which they had brought with them. After enjoying themselves in such ways as they pleased, at the time of leviusing the persons appointed for the purpose drew out and served to the people. Those who had thrown in milk, honey, or sugar received back, the very same substances to their stare, though all the while they had been mixed together and were dissolved by the action of water.

"Rism stath — A tank was constructed for the purpose of administering justice, both civil and criminal For instance, it two persons had a cruse between each other and could not come to terms, because each took - favourable view of his own case and thus self-interest rondered him incapable of separating the truth from Eilsehood, they both entered the water together, which rose up no higher than the waist of the one who had the right on his side, but it passed over the head of, and drowned the other party unless meanwhile he confessed the wrong which he had intereded to do to his follow-man

"Thism secenth —They had traced accurate maps of the great cities under Namrúd s sway, on the banks of the river on which the Capital stood. The most remarkable feature about this colossal churt was that whenever the governor of any one province set up the standard of revolt against the monarch's authority, he directed the sluces to be opened and submerged that part of the map where the city was situated, the effect of which was that a simultaneous delage overwhelmed the rebelhous city and all those in it.

"I dism eighth — They caused a tree to grow in the king's palace so large that all who came to it had the benefit of its shade — It could give shelter to as many as a million, but withdrow its shade at once no sooner that number was exceeded.

"Tilism winth:—They made and set up outside the walls a stone image of such marvellous power that it presented all wild or enrivorous animals from entering within the city precincts.

"Tilism tenth:—The tomb of Nushirwan the Just stands on the summit of a hill in the outskirts of the city of Madáins The philosophers made severel tilisms there. I will mention one or two of them.

(a) The tomb is guarded by four armed horsemen, who, as soon as any one approaches, rudu at him with their drawn swords, and he can only save himself from being killed if he at once retraces his steps, and retires from the spot with the same circumspection as he had entered it.

(b) Another is something like it. In the vanity where the king reposes are to be seen four naked swords, which revolve night and day like the turning-wheel of a potter, and with such evolocity that any one coming within reach of them is instantly cut to pieces. For this reason the spot is unupproachable. History records, however, that Maining Rashid made a league with one of the watchers of the tomb, (who understood the art of defeating the titism, having acquired it as a hereditary gift from his parents,) and that he was thus enabled to explore the vanit. He entered it in the company of the watcher, and beheld Nushirwan sitting on a throne of gold in the same way as if he had been living. His bodily appearance was perfect—the effect of the unguents which the philosophers of the period had rabbed on him; the only sign of decay

to be observed was in his robes which were shedding gradually

"Mamun Rushid with Ins own hands caused the king to wear a new costly robe odorous of sweed smells, but while he wes doing so, he descried a golden teblet under his thigh, which on taking up and reading, he understood the contents of the same They were to the effect that one of the khalfas of the Abbasia dynavty should visit the king in his tomb, and would cause him to wear a fragrant robe "My only regret is "—thus Le read in the tablet—"my regret is that my spirit will then no longer be in my body, so that I might receive him with suitable dig-

nity and entertan hun hospitably. I have nevertheless made some amends for this inevitable omission by causing to be inhumed for his sake large treasures in the left side of this vault. Let him remove them and use the money, and let him oxness me, for I am no longer among the living to perform the rites of hospitality.

"Mamust Rashid was greatly astonished at this."

"Mamus Rushid was greatly astonished at this discovery and having dug at the spot indicated, he found immense treasures hidden away there and which he was glad to appropriate this laying the foundation of the great weith for which the Bani Abbás were so celebrated."

# CHAPTER YCI.

# HOL TO DEFFIT A SIELL

"But surely," remarked Hingan-Khan, "though magic exists perhaps as a necessary evil in the world, the All-rating power has provided means for allegiating the effects of spells and charms and such like defeating their influence altogether ?"

"Certainly," answere ! Wajibulla "There is no evil in the world that cannot be cured, provided the

means employed is the right one"

"There was, for instance, the Aghori who lived in Gulab-Bari before these troubles came and who professed to exorcise divids by breathing certain spells over the ufflicted which he alone professed to know," said Mangal-Khán

"Charlatans there are many who pretend to know more than they really do, replied Wouldla, 'but the science of removin, the influence of spells is perhaps more difficult of acquisition than the art of working them As I before remarked the Book teaches us that prayer is the great lever by which the assetance of Heaven may be obtained, and the assaults of the great enemy of mankind combated with success?

"Quito true, sahabzade,' and the mauly, "but pray tell us something of the men who profess to know the art of driving out evil spirits'

"There are two species of operators,' replied Wujihulla, "who may be employed to exercise jins and evil spirits, or to defeat spells, they are known as

Amil<sup>9</sup> and Kámil <sup>19</sup> I purposely leave out of account the village bhagat or sedná, <sup>11</sup> who is popularly beleved by his ignorant dupes to possess the power of divination or of expressing evil spirits

"The kámil are men given to prayer and the pure worship of the Creator, these have arrived to perfection, and po-sess from that very fact plenary sway over the created things of the world. On the other hand, those who in order to subdue the will of man or the pinnat use texts or spells of kinds, are called amils.

"Amal<sup>12</sup> is of two kinds - ulucr<sup>13</sup> or sift: <sup>14</sup>the latter is also known as sahr or magic

"The whet amal is of several kinds,—in some the name of the Great God is taken, in others, texts are read from the Book, or prayers in a different fashion To become an whet operator, one must draw a childle and become strictly subject to a certain prescribed ritial for a period of forty days, is the name imports

"Tirst and foremost, it is his bounden duty to pry the zaka! (offerings) of the twenty-eight letters of the hiphabet, afterwards he can use any ama! he pleases, and it will prove effectual. Otherwise howill run the risk of being caught by the royat, and so end by losing his his By 1942 I mean that while realing an ama!, the novice through some irregularity or other becomes intentive to the subject of study.

<sup>9</sup> Lit Practiser
10 Tit Larfeet both these terms have been explained already

<sup>11</sup> See note in Appen by XAV
12 Act, operation sway

<sup>13</sup> bacred 14 Irofane

<sup>15</sup> Forty days.

"There are several methods of paying the zakld. The easiest of the mis that let him take up one letter and rectic it with regularity 4444 times daily, jouned with the name of the macriful or turbing angel in the must at the same time, while engaged in the pious exercise, leave off animal flesh, as also assafe tida and certain vegetable substances, such its garlic, onions etc:

"The ulici anal is again sub-divided into julate" and ramdle. is The former requires extreme strictness in the observance of the rules, otherwise the operator runs risk of losing his life. For instance, the hour of the day or night when the novice begins to read the first day, that is the very hour when he must engage in the exercise throughout the period of forty days, and he must read every day sitting on the very same spot, which he used the first day He should choose to begin in the latter or waxing part of the lunar month, in preference to the former or waning half. Before he begins, he must trace a circle round himself in the ground, which he ought to be careful to enter with his shoes off and his person in a state of While reading, his attention must be concentrated upon the object in view Another essential condition to the success of the undertaking is, that the novice must first obtain the permission of a well-known master of the art before he begins, or

"The ámil who wishes to gain proficiency in his art must mustor the secret of the Jumal<sup>19</sup> calculation

<sup>16</sup> See Appendix XXVI

<sup>17</sup> Lit majestic, glorious 18 Lit Beautiful, elegant

<sup>19</sup> Junal is the ait of reckoning by abjad

or the Abjad 30 numerals, for unless he be an adept at this, he cannot inscribe the squares of his naqsh or diagrams. Eight words comprise the Abjad calendar.

I give them, with their meanings :-

Abjad = I have commenced.

Hawaz=Found.

Hutti = I have comprehended.

Kalman = I have spoken.

Safas -He has learnt.

Qarshat = I have arranged.

Sakkhaz = I hold in view

Zazzagh =I have finished

"The professors of the science of Jafar." which is a higher species of Ranal?" or the art of foretalling with the dies, hold the calendar to consist of seven words only, each consisting of four letters." Each of the seven words bears some connection with the seven planets. Of the 28 letters, 7 are disht (or terry), 7 bdd (or attery), and 7 kddt (or earthy). Which were of these letters begins the name of the person concerned, the name is held to be under the dominion or influence of the particular planet under which the letter falls If this very essential fact be ascertained with certainly, and the operator make the burnt-offering?"

<sup>20</sup> Abjad is the mode of denoting numbers by the letters of the alphabet For the calendar, see Appendix XXVII.

Jafar is the art of making amulets or charms.
 Ramal is foretelling by figures or geometry

For the several powers of the letters, see Appendix XXVII.
 A fire lighted, over which the operator sits imbibling the

fumes of the aromatic substance thrown in by way of penance, or, fumigation by way of exorcising

pointed to the planet in question, the charm is bound to succeed, and that quickly."

to succeed, and that quickly."

"What is the nature of the burnt-offering?" enquired Farhat, looking up interestedly at the speaker.

"That depends entirely upon what planet you wish to propriate," answered Wajthulla "Generally, however, when going to respire an amal or write a taut, the amil should make a burnt-offering composed of the following substances.—

"For JUPITER .-- Rosin, musk, camphor, barley, and red-sandal

- " VENUS —Rosin, ambergris, musk, whiteandal, and camphor
- ,, MERGURY:—Rosin, camphor, red-sandal, and cloves
  - " THE SUN -Roun, musk and cinnamon

" Moon -Rosin and honey

- ", SATURN the malicious passions Rosin, benzoin, musturd, and wood-aloes
- But when making a taper for exorcising the jundat and evil spirits, the following preparation is recommended bdellium, 28 assafætida, sarson, 28 and pepper"

"You spoke of tauz a while ago," said Farhat; "have they any efficacy?"

"To be sure, provided you have strong faith," replied Waithulla.

"Do tell us something more then on the subject," said Sheran Khan "I have one on my arm now, which I never put off except for very special reasons,

<sup>25</sup> The amyris agallocha Roxb Cor Pl Vol 3 26 Sinapis dichotoma Roxb

And I have always been taught to think that it will protect me from bodily harm."

"Very likely, uncle, it will," replied Wajihulla "The subject of anulets and chrims is as broad as that of anale of kinds, in fact it is one method of neutralizing the malign influence of evil spirits Taietz or amulets are of four kinds, designated, as

before, fiery, atmospheric, watery or earthy

"The attaht tasts is inscribed upon paper or virging noticety (numely, pottery which has not been brought into contact with writer,) or deer-hade or a piece of china or some such substance, and it is either thrown into the fire or burned in the ground near the oven. The bddt taute is written and hung on a tree or otherwise high enough to be swayed by the wind. The abt taute is unrestribed and thrown into a running stream or in a reservoir or well of water. The habit taite is burned under the door-frame or in the way usually trod by the objective, or in a square where four roads queet, or in a grave yard or on a mountum. These are the rules which the unionts have laid down for the disposal of amultis when a specific object is meant to be nimed at

"The amils who deal in the construction of antulets have to pay particular attention to the position of the optam i filled or heavenly bodies. They consider the planet Mushtare or Jupiter to be said rabber or highly asspectous and having secred the propiti ous moment they will write a taws at such a time, the object of which will be to provoke the amorous feelings to cause the return of the absent one, or to remove any bodily desease

'The planet Zohra or Venus they consider to be

sad-r-asghar or auspicious in a lesser degree, and use its influence for the writing of tawiz to secure anather s love, or to cause the object of the spell to lose his nightly rest or the power of speech

"The planet Utárid or Mercury combines the influences of both the above, and it is more particularly used to render innocuous the stroke of your enemy s sword

Shams or the Sun is also an auspicious body, and holds influence over mental and bodily deserve And so is Qamar or the Moon auspicious in a lesser degree 'Of the manspicious planets Zulul or Saturn is

more malignantly potent or nihs a akbar than Mirrikh or Mars which is nihs-1-asghar, and their influences are used for writing tawiz, the object of which is to destroy the life of your enemy "

"There is one thing which you have omitted to

tell, rather to show, as unless it is drawn on paper it is difficult to understand it I mean the nagsh, said Hingan Khan ' Here I draw and show it to you said Waith-

"Study it carefully, and test its accuracy by applying the initial of your own name to it You were born when the planet Jupiter was in the ascendant'

r, Zarengh Moon (Qamar).	2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2
شت ثغ عطاره shat, Sakha- Moreu-y (Utánd)	4 4 4 8 5 1 2 1 2 1 2 1 2 1 2 1 2 1 2 1 2 1 2 1
fas, Qar. Venus (Zohrk)	354. 2 mg 25.
man, 84 Sun (Shams)	
الجامل ويام utti, Kal- Mars (Alimkh).	TT Y YE (mail)
الازع مشتري IIawwaz, H- Jupiter (Mushtarf).	
ابجد زخا Abyad, Saturn (Zubul)	- Alt - J. B. B. C Alti
sjis. tri The seven planets,	Flory (Aushl)  Atmospheric (Bodi)  (Abi)  (Abi)  (Abi)  (Abi)  (Abi)

## CHAPTER XCII.

### FARHAT INVOKES HIS PRESIDING GENIUS.

Farhat drank in all that could possibly affect his own case in the above discorse. He gained confidence from what had been related of the power of the dmil, and he resolved to try what he could himself do in order to acquire the power of subduing his self with the overwhelming influence of his will. So he drew a chillá, and night after night shut himself up in his room reciting a certain text, because he was convinced that Zohrá being his presiding star, his destiny would surely be shaped to suit his own desires if he could but invoke the heavenly power in the right way.

The first half of the period proved uneventful. On the twenty-first night, however, he thought he heard the sound of steps, as if some one dressed in heavy boots was stalking up and down behind him. He did not turn round to look, yet broke his recitation with the exclamation: "Give up that joke, will you? I am not frightened!" Yet he was visibly frightened.

The next night a similar experience befal him. All of a suddon a black dog and cat jumped into the room, and made towards him as if they would break through his enchanted ring. He started up to his feet, and so had to leave the exercise unfinished.

The following night, his nerves were put to a further test. He fancied there was some one groaning behind his bed. As he turned round to look, the groans became deeper. At length he rose and

went up to the bed he thought he could hear distinctly the soun I of ah! Ah! But when he took up his taper and look de bleind, the bel, there was nothing and the sound ceased abruitly. This was somewhat extraordinary and to felt vexed that the chain of his vigils hal beton so rulely broken for a succession of night. He determined, however, to persource.

lighted taper before him and as he finished the text once he would rass down one bend at the second reading the second bend and so on He hal just finished the 333rd reading when there was a lightning flash in the room. This was succeeded by a peal of thunder so lon i and deafening that he put his fingers into his ears Simultaneously with these awful phenomena there arose a boisterous sound as if a large family of cits and dogs had been let loose into his room He looke I round this side and that but there was no material object that he could discern except the faces of devils-some mecking him, some laughing at him, others making hideous fices at him He functed they began to pelt him with balls of ignited sulphur, one of these which he thought was nimed strught at his fice he tried to catch and put up both he hands to do so By this action the rosary fell from his hand, the demons uttered a loud yell of triumph, while at the same time the light went out

trumph, while at the same time the light went out
Farhat was now furly frightened out of his enses
He felt as if a thousand puss had been pricked into
his skin. He scratched his head his arms his logs
he was maddened with the prin. Another yell of
triumph from the demons who began to crowd
round hum more closely. At length, losing all nerve

Is sprang out of his range carele and made a da his the door. He for so that he had he had it he're he eat down to his excepting eventue, so his had struck against it and he full down a neede on the flow. There lee lay all night without any body in the housed nowing anything about it. When his eyes open at next morning, he perceased that he's lead full held profusely. Though this excemnstance doubtle a relieved the fiver of his bruin, the following day he found himself so we ikend in body that he was unable to leave his bed.

Days passed, and the facer was still hanging on him. At length on the twenty-first day after he had taken ill has no e bled profusely this gave him instant relief, the faver also abated and his temperature gradually returned to its normal degree. He slowly regained strength but it was not until another fortnight had passed that he was able to rule out an I respect the launts by the river side.

Though restored to bodily health again. Farliat's mind was as sorely, afflicted as before. The severe trial which be had undergone failed to crush the old pum which began again to grow againer duly. He reflected upon his future and longed for the hour that would mark his ac parantance with some practised operator of the art at which he had failed so signally. Then would he open his heart to him, and beseech him to befriend him in his search for the lost. Lor

and to be reed a min in its secret for the lost 1 or where muscade le could she have gone? She had certainly been trepraned by his quondam friend, the false friend to whose fut he had entrasted his price-less trevare—for was not the disappearance of both simultaneous? If indeed she was taken away by another, why did he persist in hiding himself, instead

of coming forward and frankly telling him all about it? He without a doubt was guilty of the double crime of breaking his futh with his tresting frand, and of violiting the honour of that friend's affanced wife So not only must be concentrate all his energies now that the light of reason was restored to him to finding his beloved but itso to the discovery of her abductor and seducer "And when I have found him his of he through his set teeth, "this still I plunge in his heart that fake black, heart of his, the fire of its keen edge will only be slaked in his blood." And he held up his scientur as he intered those dreadful words to the light of the moon, and swore by all that is sacred to devote the rest of his life to the accommission not of his revener

# \* UNEXPECTED HELD

#### OVEZPICIED HELI

These were his thoughts night and day. He was frequently awiy from home, and would occasionally be found sitting and mesing on the left brink of the Khunnaut, or wandering about aimlessly in the grounds of Loddinpar where Bulan-Shah is buried He had conceived a great veneration for the memory of that sunt, his imagination had been worked up by the stones which he had heard of his mirriculous doings while in the fiestly, and now that he was deid, it was his habit to sit musing all of a morning under the scanty shade of the prim tree which grew to the lead side of the tomb. He fangled he heard in the

longed to see again that gentle face, and behald that venerable form It seemed to beckon him forward Suddenly he recollected himself and turned round Behold that noble form stood before him in bodily shape, a tall min, clothed in a loose dress reaching down to his ankless a long, venerable heard and his right hand holding a rod which rested on the ground The apparition-was it an apparition?blunched his cheek, and took away his breath from him Exclaiming All i ho-Akbar 1 he fell down at his feet

There he lay unconscious for some time until his strange visitor touched him with the end of his rod, when at once he came to and felt strengthened to stand before him with folded hands he exclaimed

"Drop that unboly attitude, son of the earth!" said the unknown 'It becomes not thee, a Mushim and gifted as thou art with the ritional faculty, to be His name! And now ask what thou mayost, for I am sent to thee to give thee guidance and help."

Though the form, the face and the voice of the unknown, all commanded respect and forbad familurity, l'arhat was so overjoyed at this manifestation of the goodness of Allah that he smiled us he awared "Hazrat I my sorrow is not unknown to you I cry for retribution against my false friend and for the restoration of my beloved, if she be unspotted still"

"Pass not hasty judgment, my son!" said the unknown 'Art thou able to cross the desert of

<sup>27</sup> God is great

affliction, to resist with fortitude the arrow of temptation, and return futh enough in the Omnipotent to face with courage the enough who laughs at thee from the 'pillar of fire? Speik."

Farhat, not comprehending the meaning or effect of the various triats which this speech fore-pludowed, was novertheless carried away by the enthusiasm of the moment, and replied

"X. Hazrat! with the help of Allah, I am able to do all this But bless this trusty blade by my side so that it may pass through even adamint should occasion arise for me to use it."

'Thou needest it not, my son!" spoke the un-known again "But take this go to Nizam-uddin, and deliver it to the first person whom thou meetest after crossing the valley of thorns'

Supposing, O Khicaja 1°3" began Purhat, but the 'hawaja' was gone, and when he looked up, he found himself standing alone by the side of the reservoir with the sun shining full on his face, while heavy drops of perspiration coursed down his face and fell to the ground

<sup>28</sup> See Appendix XXVIII

### CHAPTER XCIV.

### BATTLE OF BICHPURI.

While these events were pressing elsewhere, the time drew nigh for the deliverance of the refugees So while Parhat is miking his way towards Delhi, fondly hoping soon to obtain the fulfilment of his wishes let us til e a glance at them, and see how they have passed the two or three months since we last had occasion to meet them.

### MISS LAVATER S NARRATIVE RESUMED

It was now the latter part of the month of April 1858 The vests of Mangal Khan at Kothuwalit's were of late very frequent, and there were sudeconsultations between them and Kothuwalit's we were left to draw with inferences we pleased One day a visior was infinounced whom we had never seen before Kothuwali beckoned to mothet to retire, and, when we had done so, there came in non Prashulla-khan, a young man between 25 and 30 years of age and who, as usual, addressed her as 'bhua,' and was addressed by her as 'blua,' on the supplementation of the properties of the supplementation of the supplementation of the supplementation of the properties of the supplementation of the supplementation

'So you were present at the fight at Bichpuri?' asked Kothiwali

'Yes, bubú," he rephed, "and what stirring events did happen there! We fought the Firangis hand to hand, and made them, feel the strength of our arm I made a heap of slain, and have brought with me quite a string of heads as a trophy of my prowess to show to the Namab"

"Go," said she, 'that is all braggadocio !"

"Believe me, bubu, apne su ki q isam !"

"Well, then, how did you manage to carry so many, bhita?"

"Why, I slung them behind the pommel of my

saddle, and so reached home in triumph"

'Who got the worst in the fight, bhaid?"

"The lafans of course babu, we made a clean sweep of them," passing the pulm of his right hand over the left 'They have literally been wiped off not one has been left for collyrium to the eyes"

"Indeed!" remarked Kothiwali
"Believe me, bubu, continued he "Of men
not one has been left, to they have brought out their women to fight us

"Well done ! reschimed she "What kind of

looking things are they?

'Well, they are rather big for women, some of them wear false beards and moustachies and all wear a high skirt and a metal discus which keeps it down in front Such horrid looking things, I assure you! Of course it was out of the question for us to fight these, the brave dont lift their hands against women and so out of sheer disgust I left the camp and came away '

' You have done right bhus, but couldn't you bring one of the e I'mingi heads and show it to us?"

"Would be delighted to oblige you bubu, but believe me, I have made a pre ent of my whole string to the Nawab, who has ordered them to be piled up before the gate and by this they begin

We overheard this narrative of the brave youths, and were highly diverted at his description of the female warriors. And judging from the feet that he was safe at home instead of being with the rebel army we made it presty certain that our troops affer defining the insurgents at Patchgarh were now pushing on towards Shubphánpore. This surmus of ours was soon confirmed. For presently we heard

Sherm Khin speaking to Kothiwali

'So this redoublable warrior has been telling you of the Franci heads he has cut off! Would he be pleased to tell me who cut off Nizim Ali Khan's head?'

There was quite a sensation produced by this announcement Kothiwali jumped up exclusing "Bhat

Nizam Ali killed! you don't mean to say so?"
'But I do, bubu" said he "I have it on antho-

rity which can be relied on better than this chittering lout of a Lash. There is general mourning in
the family, the boys have arrived in corry pluthRosian Ali wounded in the head, and Rauf Alimad
has three of his fingers clean out off his right hand.

Fasih, rbashed and confounded at being found out, sat raids with his head down, and his finger which r while ago were toying restless; with the sling of his rifle, now by motionless white Shorar

Khan continued -

"The Nawhb sent out a strong force under Bld's Mark and in with instructions to oppose the praying of the Gauge by the Firangi army. Their more ments were however, tardy and cumbrous, and set the former crossed leisarcity, and made two marches."

towards our city before Nizam Ali sighted them The Firangi troops had just reached their encumping groun I when they precised a cloud of dust rising in the horizon. Their scoats brought them intelligence that a rebel army was in full march upon them. The Civalry was ordered immediately to remount and wore put in motion. They attrocked the Nawabi force before it had time to form, while the light guns raked them in flank taken so suddenly, they were utterly demoralized. A panic siezed them, and they broke and fled "

'But where was their General all this time?

enquired Kothiwáli He made the most desperate attempts to get together his men and at least to make a show of resistance All his efforts were, however, fruitless No two regiments or squadrons could be brought to-gether to make a stand As to the artillery the gunners were afraid to fire as the crowd of fugitives surged from one part of the field to the other Rosolved not to survive the disgrace he dismounted, solved not to survive the disgrace he dismounted, and requested his slave who attended him behind, to pray his sword through his body but he would not. Then he rushed madly and put his head into the mouth of a cumon and requested the gunner to apply the match and blow him to pieces, but he too apply the match and blow him to pieces, but he too apply the match and blow him to pieces, but he too apply the match and blow him to pieces, but he to apply the match and the wrung his hands in despair and was about to stab himself with his nedgrary and which he had now drawn out from its heith when the Firangi cavalry came thundering down like a torrent and carrying all before them swept past the leider of their enemies now in his last agonies. A sawar belonging to de Knitzow, and we want to be supported to the control of the same and ngonies A sawar belonging to de Kantzow's Horse recognised him—the chieffain's appearance could

not be mistiken—and wheching round, he charged him at full gallop and junned him with his lance to the ground. So there transmeted the circer of a min who possessing more determination and consistency of christer the Alphal Run Kham, wis really the mainstay of the Navabis. It is not too much to say that but for him the Navabis government could not have subsisted for a week."

"I am truly grieved at his fito blina," sud Kothiwali fetching a sigh 'Bitt what became of his sons? You said that two of them were wounded"

"Better had they been killed by the side of their noble futher, who certainly deserved a better fut than the inglorious one he has met with Why, they joined in the stampede, and all ran away from the field of bittle as fast as their rags could-curry them. Trist-rate cowards and borsters as they are, pigeon-bearted like this young criven here, I have just now left them beating their heads and yolling like old women over the fallen fortunes of their futhers house."

"Bhuá," and Kothiwah, 'you are the hearer of bad news, for unless I am mistaken the Firangi army will soon be here, and then what will become

of us?"

Sharmon are marching this way, I am sure 'replied Sharmon's marching at the head of them. So there can be no doubt left now that our city will soon be re-occupied. We must take early thought how to save ourselves, for unless I am greatly mitaken the military leaders will as soon as they entor the city order it to be socked as is the custom of war."

<sup>29</sup> Meaning the Commander in-ch of

" Mich forlid" criel she "For sure I am that they know to distinguish between friends and fra 1 for on am in his hally not afraid to meet them for my heart has always been los il to the cause of the 'sirk ir,' from whom I have uniformly received kin line s and protection But I am anxious for the 'al e of my children"

. I think you are pretty safe bubu, for you have that in your po session which will cause them to think twice before they condemn you."

'I know what you mean," said she "Let us notwith tanding all meet to ether this evening at my hou c, and concert measures for our future safety to time is to be lost, for tomorrow the Firangi army will probably encamp within our district, and the day after will enter our city

### CHAPTER XCV

MISS LAVATER'S NARRATIVE (Continued)

( The second flight )

The previous evening Kothawali had sail to mother 'I os Mariam, the Tirangis are at last coming I am glad of your being with me In fact I could not do without you Should it to necessary for us to flee the city you will come with me, went you? We all will share a common lot'

When it was resolved that we should flee it was agreed without a dissentient voice that the place of

<sup>30</sup> A colloqual sin sign fy ng well t

to mother; "You see all the medinas are taken up, and there is no room left. "Do you get into the doctor's chilran". You will be quite comfortable there."

There was no other choice, so we four—nimely, Gramy, mother, Anct and syvelf—took our sects in the chalra. There were with us the doctor's wife, and her brothers' wires and 'their two children The start beganat once, the men riding on their nags while the kahars trotted along with a brisk piec, and out larkas's jollowed.

It was 8 or 9 A M when we reached the village of Indarkha, a distance of 7 or 8 miles from the town of Shahjahanpore When we raised the cloth which formed the roof of our moving abode, we were astomshed to find ourselves alone, for the meanus and horsemen had all dy-appeared I twould seem that they purposely set our driver on the wrong track, while they themselves took a more definite route which of course was unknown to us At any rate here we were in a strange place and with companions who were quite unknown to us The dector enquired for a vicant house but there was none to be quired for a vicant noise out there was noise to the had, the rustice said to him quite indifferently that he could not put up in the village. But he grew bold and said that he must have quarters for himself and his party, and that he expected them to provide him with something suitable. They seemed after this to come round to the notion that it was their duty to accommodate us, whoever we were So at last they said to him "There really is no vacant house in our village but we will tell you what to do On the south

<sup>31</sup> A village cart reoffess and very cumbrous 32 The same

<sup>- ----</sup>

end of the village, just opposite the atháin, it there is a new house building! Though yet incomplete, it is neverthless habitable 'You may occupy that, if you must remain with us for a few days that is' And so we alighted and entered a mud structure which copissited of a line of rooms at one and, a country and front, and a wall all round. There was the usual destrict from public view.

We were so-to speak the guests of the doctor and his wife for the time being, and, to give them their due, they behaved very kindly to us Unless my memory misgives me, his name was Didar-balsh, a Bengáli Musulmun He had erst belonged to the mutinous Mandru ki prilun, but he seyared his connection with it when it marchel out to Brieilly on the morning of the first of June 1857, and, renting a house in the city practised his profession in the families of Abdul Rauf Khân and others 'And as he had the rep utation of possessing the dast-s-shifts' he soon found a good deal of practice and made many friends.

<sup>33</sup> The square generally an open clevated spot round an umbrareous tree where the ancients of the village gather for their little politics and consultations

<sup>...</sup> Let the healing han! Met successful in his treatment

# CHAPTER ACVI.

MISS LAVATIR'S NARRATIVE: (continued).

# (The last of our Captor)

While the men dismounted from their polices and rested themselves on cots under the shide of trees, the doctor a short-in-law based them-elves with digging and setting up an oven. One of them lighted it and set i pot of did on fire, while the other kine aded flour and hegan to bake chaptus. After the men had cain and had gone out the doctors wife and her sixter-in-law sat down to their simple meal, and also invited us to portike of the same.

That evening, after every one had finished dinner, the doctor cave in and sat down, and in very civil language asked mother to tell him who she was, and under what circumstances she was found among them Mother briefly related to him our histow, and drew out his sympathy and compassion. He remarked "Amma!" that is the name by which he addressed her—"I can share in your griefs and your sorrows. The siphils of Mandria-Ki-pitan tominited many atrocities, being instituted thereto by the Subcidiar major and some evil-minded residents of the city. It was my unhappy lot to be attached to the regiment but I was entirely opposed, I can assure you, for their policy of involving the addat loss and their minoc in twice and children in an indiscriminate massier wives and children in an indiscriminate massier of I therefore refused to accompany them on their match to Bareilly, and remained back in Shahlydianapore I need not have run away like the others from the

city, for at heart I have always been loyal to the salt which I hive exten at the hands of the Sarkar, but my profession brought he into contract with many of these who took an active share in the mining, and so to word being identified, with them, I too have field However, I hope to explain everything to the Authorities when order is restored, and to get back again into the service of Government

"Do you think Mir-sáhab";"—that is the title by which he was addressed by every one—"do you think," isked mother, "that the Sarkár's authority will be restored again, and that better times will succeed our present troubles?"

"I have not the least doubt of it" he replied "Already the Sankar's army as hastoning to re-occupy the province, and I have no doubt but that a week or ten drys will see the restoration of trunquillity But ammā, continued ho, "I was going to say that now you are with us, I hope you will make 'yourself' at home and command me in any way you please Tortune has been propitious to me to bring you to my humble lodging. We are all in the same bort at present, so let us help each other as best we can"

Mother was gratified at this expression of the stringers gool will. So we stopped there that night and the next day. Long rifer sunset when everything was still the doctor brought a message to mother 'Aumia saud he, 'Mangal Khan has come and he wants to speak to you' Mother replied, "Why has he come? What further business has be within e? He left ins to take care of ourselves, I

know that he wanted to shall e us off why then does

35 A band is always so addressed .

he come to me again?" "He seems to be most anmost for an interview," sail the doctor, and, it I may venture to suggest, son ought to see him. He cannot come in here but you can stand near the ghan; it, and hear what he has got to ray."

To this proposal mother at last as ented Man-

gal khan spoke to her thus

Bi Wiriam, I have come to you to say that the I manges have re-occupied Shrhhalt inpore. You will move of course go to them but dont forget the protection and the kindness which you have received from me, and dont refuse me my request for a testimonial to that offect."

Mother replied 'What testimonial can I give you?' and, of what use would it be to you?"

'Oh, it will be of great use to me" said he But how am I to write?" urged mother "I

have no writing materials here'

"That I have already provided against," and he, and presented to her paper, pen and ink. Mother set down and wrote a few lines to the effect that she and her party had resided with him for nearly a year, and that we had not been molested. He then requested her to get me also to affix my signature to it and as there was no cogent reason to refuse the request, I signed the document below mother. He recoved it from her and went away at once. We never saw him a sum.

Next day the doctor took an opportunity of speaking to mother again  $M(s) \ge d d \delta l$  and he it was long since that old address had been used to her. Mem Sah th, yeekerday the Sankfys army took Shallyahánpære and a Civil government has al-

roady been established there. Wont you go to them now that order has been 'restored?"

Mother replied: "Your suggestion is a good one,

but who will know me among them?"

He answered: "You will be known at once by your voice, your accent and manner, and may-be you will find some of your own relatives have arrived in hopes of meeting you. I shall at once set about to provide some means of conveyance, and an escort for you"

The good doctor went to the athain and conversed with the rustic fathers, telling them that a \* Men Sahab' who had escaped from the massacro of the Europeans, was with his family and that she wanted to go to Shahjahanpore. Now that the Sarkar had occupied it again, would any one undertake to take her there in his cart?

The kurmi's chief-it was a kurmi' village, but I forget the name of the head-man-the chief replied: "What are you telling us? I knew from the very first those were mem logs; as soon as they set foot from the larhia, I knew it."

"Why, how did you get to know it?" asked the Mir-Sabab

"You must take me for a pumpkin," contemp-tuously replied the kurmi. "Why, their very walk and their carriage indicated that. And moreover I marked their legs particularly. Those are not the feet, thought I, of women who go about bare-legged or tread the ground bare-foot. So the Sarkar has driven away those musulluhs 127 I, Gangaram kurmi,

<sup>36.</sup> A class of industrious agriculturists common in Robelkhand 37. Lit one praying, righteous. Spoken in contempt of the Musalman.

I shall take them in my own cart, and will reach them to any spot in the station they may wish to go. Tomorrow by 10 a m I will be ready'

#### CHAPTER XCVII.

### MISS LAVATER'S NARRATIVE (continued )

(A meeting of old faces)

We put up our little belongings together, namely—the extra suit of clothes we possessed, and not day at the hour of ten or eleven, we got into Gangárám's chalra and depurted for Shahjahanpore. At the time of the event, the doctor asked mether to favorn him also with a testimonia, if he had deserved well of her that is She was glad to comply with his request, for his deportment, towards us had been uniformly respectful and considerate

Our journey was uneventful We reached the town tow trds sunset moth r directing the driver to our old readonce in Kathatola for we did not know really where to go to Whilst we were halting before the house, almost within view of our erst happy home, Mr Redman came up and told mother briefly of his own escape and his family's He informed her that the Commander-in-chief had re-occupied the district but had since continued his march to Barrelly, leaving a small force to guard Shal ylahapore under Colonel Hall He stated that the station was not quite safe yet as the Luzhbul Maulyi was langing about the custom boundary of the district, so he ear-

500

nestly begged her to come for shelter into the quar-ters which he wis himself occupying. Mother did not readily accept this invitation, but we were liouscless and homeless and without any male protection, so she was persurded to give in to his solicitation, and stopped for the night in the building which used to be the godown of the road defartment before, intending next morning to write and seek an interview with the Chief civil authority

We met here a party of three men whom my dear uncle had sent from Bhurtpore to escort us thither It consisted of a mounted orderly, named Nasim khan, Tiloká harkara and Buddha máli, all servant of the Maharaja of Bhurtpore We came afterwards to know that the note sent through Mulli sweepress was actually delivered to my uncle one by Ajudhia Parshad Kaith, and that he took immediate steps for our rescue Through the kind offices of Captun J P Nixon the Political Agent at Bhurtpore, he obtained ? small party of men, and having armed them with a p ir tand 25 bearing the sign sture an i seal of the Political Agent sent them to Shahjahanpore via I atchgarh There they met Mr Redman who brought on the orderly with him to Shahjahanpore Mother wept to see the familiat handwriting of her brother, and to read his letter which was full of affection ite anxiety for our welfare au l contained be ides a pressing invitation to come to him to Bhurtpore where she would find a home for the rest of her life

This was on Sunday the 3rl of May 1858 following morning we were surpri ed to see my

A pass ort or letter of authority setting forth the name and object of the hilder's journ y and which secures him assists of on the way wherever n cleary

mother's half-brother. Cocky, come in together with his mother. It was a buppy meeting after a long separation, but under the same circumstances of danger and trouble as when we had lest parted.

Cocky's mother related to us the experiences of herself and her spn, and which I shall try to give as briefly as possible in her own words. "For six months and a half we lived under the protection of Akkan Khan and were not seriously molested, except that the lid's temper was often tried by rude jokes practised upon him. For instance, when he fell sick once, the young men of the house recommended that he should be made to drink a powder compounded of Firangis' bones. Meanwhile those who thirsted for our blood were busy at the Nawabs car. At their instigation, Akkan Khan was ordered to proceed to Publish. Deprived thus of the protection of our only friend, we were driven out of the house and fled to a small village named Katia, where for two days and nights we sub-isted upon begging in the public street We now thought of Ke-ho Lal, the influential Zamindar of Pachdeora, whom we had known before We at once made up our minds to go to him. We accordingly begged of the chamár chankídir of Katiá to take us to Pachdeoiá, promising to pay him two annas for this service Before we had reached Pachdeora, however, this imscreant drew out his sword and deminded instant payment of the two annis or he would cut off our heads We reached Pachdeora about midnight and were kindly received by Kesho Lu, who give us a separate house to live in and otherwise was mindful of our comforts. Thus we hard on for four months or more when the Nawab ent a force of two tumans to take

us dead or three It now became necessary to change our residence but where were we to go to? Keshelal told off four of his peasants to attend on us but though these did not allow us to want for food, we had to hide about from jungle to jungle, and wandered about through the lands of Rôbela and Mianpur hunted down by our blood thirsty pursuors, as if our poor lives could make the least difference to the Nawab

At length we heard a ramour that l'arrakhábád had been occupied by the British, and that Shahja-hanpore would soon be . So one day Cocky wrote a few lines on a bit of tissue paper addressed to the British General Commanding at l'atchgarh informing him of the jeopardy of our situation and soliciting his protection. The missive was twisted into a rope used for drawing water and was despatched by a barber who was promised a reward if he handed it safely to the General It reached its des mation duly the messenger was rewarded and brought back a parsona addressed to Kesholal enjoining on him the duty of protesting us and threatening retribution if a hair of our head wa injured This was rather hard on poor Keshold I thul for though he had every de ire to give us shelter he lacked the power I had however a very "alutary effect upon all who heard of it I was enabled to live with Keshold's females and after a few days hearing that Shahjahanpore was occupied we left our haling place and came on here happily to meet you all again

#### CHAPTER \* XCVIII.

# MISS LAVATER'S NARRATIVE (continued)

(In amminent peril again ) .

While we sat listening engerly to this tale, mingling each other's tears at our mutual trials and hardships, Mr Redman returned from a visit to the Camp There were other refugees also who had accembled at his place. He invited all to sit down to a breakfast We had, however, scarcely broken bread when an alarm was raised that the rebel army, under the leadership of Maulvi Amiadulla of Faizabad, was crossing the Khannaut by the bridge of boats Nasim-khan, one of my uncle's men, who had gone to bathe his nag in the Khannaut, came back running at the same time with the report that the enemy had driven in the videttes of the little force held by Colonel Hall, who had meanwhile entrenched himself in the old Jail There was a sniff of war in the air The sounding of bugles, the neighing of horses the clatter of riderless chargers who dashed about furiously across the plain, the dull thump of the enemy's drums, and the confused noise of men running this side and that, proved unmistrkerbly that the enemy who had been hovering on the Muhamdi border, receiving intelligence that the Commander in-chief had gone, was about to attack the small Briti h garrison in great force

No time was to be lost if we wanted to save ourselves. The two carts in which our party and Cocky and his mother had some, were still there. Mother expressed her determination to at once start for some hiding-place in the country, though Mr Redmin assured her there wis no driger, and that he would go to Mr Money, the Collector, and find out the true state of affairs She would not listen to him, however, but ordered Kesholal's cart to be yoked municidately We all got into it, numely Granny, mother, myself, and Cocky his mother, and Yiek). Mr. Ridman's daughter We had scarcely got out of the compound gate when the 'shouts of 'dun, din,' reached our cars, and, amid a cloud of dust, some ten or twelve troopers of the robel evvilry, riding at full gallop and flourishing thoir sabres in the air, came and surrounded our cart and peremptorily or dered the cartman to stop. We heard them ear "Here are some of them, let us polish them off in any way." our way" And now they made as if they would have torn away the sheet from over our heads, and bury their shining blades in our bosoms Cocky who had got on an apology for a pantaloon and coat, was the only one with a semblance of English costume in our company Mother told him to take it off at once, his mother toro it off his porton, and hurrically wrapped a blue takmad 22 round his waist. Vicky held her neck with both her hands saying "Let us all put our hands round our necks so that when the blow descends it may cut off our fingers only, and so the head will be safe. Poor thing I she did not know really what she was saying, she was unnersed like evers one el e Not so however dear mother With eves almost starting out of their sockets, a haggar ! face but with resolution and determination, and the

<sup>32</sup> A sheet tied loosely round the waist,

lines of deep sorrow at unped on her countenance, with her right hand she grasped, the handle of her knife while with the other she removed the sheet, and put out her head. It was enough to frighten even the dare-devils who were thristing for our blood. They reined back. "Whit do you want with us, my good fillows?" said she. "Is it my wonder to you to see so un my of us here, poor helpless females? Like every one else, we are fleeing from the city to escape disgrace, dishonour and death." They did not stop to hear more. Believing us to be some Muhammadan females running away from the city, they turned right about and tackled Nasim Khan who was following us on his rig. They demanded of him who he was, and what business he had to be following the cart. But he proved equal to the occasion. Nothing disconcerted, he replied that he was a "din kasipahl, "" that the women in the cart were his relatives, and that they were leaving the city as the Firangis had occupied it. Anon there was a clatter of hoofs, the troopers galloped off to the building we had just quitted, their object evidently being to make a sudden swoop upon Mr. Redman's quarters, and slaughter all the Christians collected there.

After the troopers had disappeared, the kurmf in whose cart we were riding, came and fell down with folded hands before mother, exclaiming: "Dhan hae, mata! "Though in appearance a sickly woman, thou hast the spirit of an unconquerable heroine in thee! Who but thee could have so faced those tructlent-looking men, and that so effectually that they at once

<sup>40</sup> Lit a soldier of faith So the mutineers affected to style themselves
4 Well done, mother I in village pators

The transport morning to the time

turned tail and never looked back a sain at us! Hail midd! thou art fit to be teorshipped as a del ..." 42

# CHAPTER ACIA.

MISS LAVATER'S NARRATIVE : (continbed)

(Sife at last.)

The chapter of accidents did not end here, Scarcely had the troopers left us, when with a heavy thud the cart fell down to its side; the axle had broken. Now what was to be done? There was no possibility of repairing it on the spot. Push on we must or we might be falling in with another detachment of the enemy Already the root, of the cannon assessied our cars. The whiz and whire of shells flying in the air and exploding with a terrific crash, the heavy thud of bombs as they struck the walls of the old juil, the rattle of muskerry and the shouts of the buttle that was raging round the entrenchments: all these we could distinctly hear. We must go on by hook or by crook. We all got down from the cart and began to walk, not knowing really where we were going to; we were foot-ore and hungry, and our throats were purched for lack of moisture. At this stage, we met a number of baggageearts passing over the high road. They belonged to the British army and were going, like ourselves, in the direction of Barcilly, west. One of the Panjabi escort seeing us, putied our condition. Mother had

<sup>42.</sup> A guidess.

No news coming of grunny and the others, mother decided not to wait any longer, and having lired a cut, we proceeded by daffy marches down south We took care not to hilt at any of the known halting-places, but we directed our course by out-of-thoway villages until in four days we reached I atchigarth Cockeys party also joined us there after a few days. We put up with Mrs Redman, who had already preceded us After resting for a couple of days, dear mother called for a pidit and waited on the Collector, Mr Landsay, who very kindly granted her some 'succour-money,' which enabled us to containe our journey to Bhurtpore which place we reached after leaving Tatelngarh in ten days.

Here our travels terminated In the home of my derencie, we found rest shelter and comfort until a rumour that a rebel force was about to cross the territory caused us all to take refuge in the fort of the Native Chef However, our mutiny experiences were practically over when we arrived at Bhurtpore The country was soon after restored to order, and peace and plenty again ble-sed the land

dil not wike until long after it was daylight. So as he dil not cire to encounts fair to defer his departure to all the hour in the after to defer his departure to a litt hour in the afternoon.

He was going to cross a channihd or a square where fo mroals met. Something on the ground attretted he attention the segment of a chatty turn ed ii addedown. He thought it would be some fur to leep over and give a crosk with his riding-whip to the chatty. But his horse refused to take the lap after rising he swerved and stood aside snorting.

Well done chote mi m,' excluded his sice what

a mallerp that was! What made you do at?'

"Why, replied he, 'I did it only for fun's all e. And I would have crucked the charty with one well-aimed blow ha not the robelliour donl oy '-pointing to his charger-' had he not made a fool of himself by refusing an easy jump like thit.'

'And it is well' rejoined life syco, "that he did so'

Why, asked his master "why do you put on that ridiculously serious air ?"

'As an old servitor of the famil, of one mather spee answered—and we one who his held the surrup for your father "I must take the litter's to expositulte with you agrant frolks of this nature You are young and has seen nothing of the world yet. We are surrounded by an een sparits and by unceen dangers so you have need to be cautious."

<sup>46</sup> Holding the stirrup for one is a phrase peculiar to It has It is meant to convey as new of old service a little old or to a which that imposes upon the speaker to be fulthful to the rider.

did not wake until long after it was daylight So as he did not care to encounted the strong sun and the stronger hot wind, he was fun to defer his departure to a late hour in the afternoon

He was going to crose a chaurahd or a square where four roads meet Something on the ground attracted his attention the segment of a chatty turn ed upside down. He thought it would be some fun to leap over and give a crack with his riding-whip to the chatty But his horse refused to take the leap.

after rising, he swerved and stood aside snorting Well done chote man," exclumed his syce, "what

a mad leap that was! What made you dont?

"Why, replied he, ' I did it only for fun's sake And I would have cracked the chatty with one wellnimed blow had not this rebellious donkey" -- pointing to his charger- 'had he not made a fool of him-elf by refusing an easy jump like that '

"And it is well,' rejoined his syce, "that he

did so '

"Why," reked his master, "why do you put on that ridiculously serious air?"

"As an old servitor of the family, clote mian the eyee answered- and as one who has held the stirrup for your fither 46 I must take the liberty to expostulate with you against frolies of this nature You are young and have seen nothing of the world net. We are surrounded by unseen spirits and by unseen dangers so you have need to be cautious"

Hol ling the stirrup for one is a phrase pecul ar to In ha 40 It is men it to convey as need foll serve and the old go to 1 which that imposes upon the speaker to be fulthful to the rider

did not wake until long after it was daylight. So as he did not care to encounter the strong sin and the stronger het wind he wis fur to defer his departure to a lite hour in the afternoon

He was going to cross a chanrald or a square where four roads meet Something on the ground attracted his attention the segment of a chatty turn ed up ide down He thought it would be some fun to leap over and give a crack with his riding-whip to the chatty But his horse refused to take the leap after rising, he swerved and stood aside snorting

"Well done chote mun," exclaimed his sice, "what a mad leap that was! What made you do it?"

"Why, replied he, ' I did it only for fun's sake And I would have cracked the chatty with one wellaimed blow had not this rebellious donkey '-pointing to his charger- 'had he not made a fool of himself by refusing an easy jump like that

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<sup>46</sup> Holling the st rrup for one is a phrase peculiar to In ha-It is meant to convey a sense of old service an ? the oblica t on wi ch that imposes upon the speaker to be faithful to the r der

"And dost thou mean to say," he interrogated. "that there is an exil spirit enclosed in that handi? "

"To be sure I do," replied the syce 'That hands was placed over a sadq4," I'll be sworn May-be it was the sadq 1 of a sick person, or one possessed of an exil spirit. In any case whoever a rish enough to touch the object, neces only means the risk of contricting the di case or the oul spirit which it is ment to care. I flecture this lahddar"—pointing to the horse—"did seent something of that sort or he would not have refused your heel

"Well whatever your fears may be' said Tarhat banteringly, "you divert me a great deal by that silly long fice of yours Do you not know that where a horse's hoof treads and where the sheen of the 16th is seen, no evil spirit will ever come near about the place? Mand I possess both! And the young man had a hearty laugh over what he considered to be a suprent speech of his

While they were thus talking and going along the sun set, and at the same time the moon rose resplen-dently in the opposite quarter of the sky. They had made one half of the march, the same was yet for off The road was quite lonely there was nt a single passenger to be seen far or near, and except for an occasional bark of the village par in at a cound could be heard Farlist wanted to dismount, he told his

<sup>4-</sup>A m I vessel with a narrow neck

<sup>48</sup> Propitiatory offerings

<sup>49</sup> A horse a clarger is sometimes so spoken of

<sup>50</sup> A common superstition r1

The common breed of dogs in Inta to be seen in every street and every valage

syce to walk on with the horse and that he would catch him up after a while. The syce went on half a los by or so but when he tlid not see his young master coming, he halted, and apprehending that something wrong had happened to him, began to retrace his stops. He reached the spet, as he thought, where his master had dismounted. He was sure that that was the spot, for there lay on the ground his riding-whip, and his footsteps were clearly traceable but trending into a cross-path which must take him entirely from the straight road. He stood and pondered. He was at a loss what to think or what to make of it. Could his master have taken a freak into his head and really passed him across country, while he was retrac-ing his steps by the trunk road? What else could he make of the situation? At least it would do no good to stand there and wait; it would be better for him to go on, possibly he might fall in with him farther on, or at any rate he would be sure, to find him at the next same. And so he pursued the journey, deeply concerned all the way for the safety of his young master.

52. A measure of length, about two miles,

# CHAPTER CI

#### THE LAMB THAT NAVED COLLD BE CAUGHT

We must now explain the cause of I irhat's disappearance. As he stood by the rold-side, he thought he saw a pool of water below the berm which shone uncommonly bright in the moonlight approaching it however, his imagination too', an unaccountable turn and he became sure it wasn't water that was before him but i mass of white floss cotton spread along the roid-side for what purpose, he was at a loss to divine His fincy stirred him and he made up his mind to investigate the phenomenon So he unsherthed his seimitar, and with the point of it he just touched the cotton to lift it from the ground, when lo ' up jumped a white shaggy lamb, and began to leap and frisk about in a very merry mood What a strange of eture, thought he and what a rummy spot to find a lamb in! Well, it wouldn't be a bad joke to catch her and make a present of her to the mahtaráni at the next surao he should stay in

So returning his scimitar to its sheath, he wall ed after her, putting out his hand every now and then to catch her But she seemed to elude him in She walled on briskly before a strange fashion him, but no sooner did he approach her and was now sure of laving hold of her than she would take a sudden leap and be still ahead of him as far as ever she was before 'Here is a curious thing ! 'said I rrhat audibly 'To be befooled by that silly little creature! Surely sire cannot escape me this time!' and he made a swoop at her with both his hands, but again he failed. He 'now fairly ran after ther, making repetted attempts totals hold of her, but the lamb was equal to the occasion she folled her pursuer at each step. She jupped sade, she took a leap in the air, she run shead of lum, she halted, she turned round as if to mock her pursuer at his vain efforts and again gave him the ship when he thought his hand had almost touched her leg. By this he alse the high road for cross piths in the country, but he did not realize this fact till long after when coming to a high his miss begin to toter beneath him through sheer faiting and the unwonted excitement of the charse. "What a wonderful creature this i' thought he 'Cun it be really a lumb'?"

Whatever brought this reflection to his mind, when he lifted up his eyes to see what had become of her there was no lamb but a gannt looking mind that stood four feet from the ground with his fiery orb fixed full at him. Turbut was not the mun to quall before physical diager. Quick as thought he drew his seamitive and run tilt at the best who retreated it eneith the shadow of a great pipals that spread its stout branches over the way which he had to pass. The moenberms stril ingaginant the smooth surfaces of its leaves caused each one of them to glean with a singular light. And at the same time a wind seemed to agrite the thick foliage above-head. The numed took is stand under one of the over hanging brunches and glared more fiercely at the intropid youth, who now marking the spot brought his weepon with the full force of his

<sup>53</sup> The Ficus rel g osa.

arm down upon what he thought was his head. It met with opposition such as that he had not expected. Instead of the skull of a living animal which that thundering blow would have cleft in twain, the blade descended upon a dry stump and flow out of its master's hand. Dumb-founded, appalled, quivering with passion, he set rushed against the object with his poignard but was checked in mid-career by two long legs dangling from the puput, and which rested on his shoulders so effectually as to pin hum to the spot where he stood, and prevent any further move-

ment on his part

Farhat looked up and saw a horrid face grinning at him from the top of the bough At the same time a fiendish laugh sounded in his ears and echoed through every branch and fibre of the tree, taking away all nerve from him. He now fairly trembled through fear hitherto unknown to him, and seemed to have no resource left What was to be done? He now felt certain that he had been pursuing a phantom, and that it was not flesh and blood with which he was contending The warning of his faithful syce occurred to him Animal strength was un-availing, for his limbs were rendered powerless beneath the superincumbent weight of those colosed legs which sent a cold thrill through all his veins At this moment he thought of the amulet which the venerable seer had given him, and which he had sewn up in a piece of silk and buckled up on his right With a nervous jerk he brought his left arm to the right and felt for the amulet, excluming as he did so ' Lá haul wala quowaté Illá billa !" Behold the mirrellous effect of this adjuration ! He felt the weight on his shoulders relax, there was n

crash as if a thick branch of the tree had broken overhis head, and there fell something on the ground before him which rolled along like a bale of fleery white wool; and as his eyes followed its motion, it all of a sudden turned into the lumb which had brought all this trouble upon him and disappeared in a bush close by.

Farhat was able to breathe a little more freely. He took up his scimitar from the ground and passed his palm over it in order to wipe off the blade which give the smell of sulphur, and had become blackened. He had now lessure to meditate over his strange adventure. What the lamb was or the monstrous legs which caught him from above, he could never toll. It was now past midnight by the declining moon, he hadn't the faintest idea where he was or how far from the road or the arise at which he was how fur from the road or the vaice at which he was to have rested for the night, or what had become of his steed and old servant. Terribly shakeft as he was by his extraordinary physical exertions, and the dread produced by the supernatural appearances which had passed before him, the apprehension that he might have to encounter yet greater perils if he lingered much longer near the spot, gave him strength to wilk on briskly across fields until he heard the burking of doms. Concluding from this signal that burking of dogs Concluding from this signal that he was not far from human dwellings, he directed his steps toward the point from v hich the sounds came, and soon reached a village which he entered hoping to find shelter for the night somewhere. The place was quite still, every one was asleep, and the village chaukidar who wis on his rounds. Farhat informed him that he was a belated traveller who had lost his way, and that he would be glad of a re-ting-place

for the night, and for which he would, if necessary, gladiyay. On hearing of the adventure through which he had praced, and judging from his largurd face and done up condition that he was truly unfit to proceed further, the charkedur expressed sympath for his mishigs and accommodated him withe atham of the village, promising to be it his service next morning if he had need of anything

#### CHAPTER CII

#### WILL O'-THE WISH

On enquiring from the chrukidar next morning. Tashat knew that in his insensite chase after the lamb the had already triversel some twenty four miles and was nearer Balaon than he could have margined. He was adve do to here, his journey for two or three days after which to hire a pony and proceed by slow marches to Bulanishihar I ut he was no ofted now that he had lost his steed, that he should pursue his journey on foot. So after he had got over the effects of his adventure he set out again.

The first three or four murches he mude rising up extended as in a strace. The day following having wo le late he had to journey at night but he slept for the early part of the night and ti ling advantage of the much light which the want g moon gave he rose after millinght and thought of making a long march to Shahdara, if not Delhi itself. His ergerness to reach

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Delhi was enhanced when he heard from the mehturim in the Meerut surfacthat a sipilit, just like himself but older in years, hid passed several months before bound on an errand to Delhi which, however, he would not disclose; and from the description which she give of his person, he full convisced that it could be no other thin his files friend. "Wait a bit longer, my friend!" he cogutted, emphasizing the word "friend! in bitter irony, "Just a day or two more, and we shall come to a heavy reckoning together."

It was the early part of April. The night was still, the road without another passenger, and but for a black dog which followed him from the carae, there was no sign of life along the road he travelled. The dog was in a playful humour; he would sometimes run ahead of him, then walk along by his side. Ouce he tried to make advinces to him, and begin to five at his feet as he sat by the roulside to rest awhile. Farhat felt a cold shiver run through him and kicked him off; but he only beat the empty vir. His former experience recurred to him, as he noticed the animal's oyes glaring at him with a malicious sture. He regretted having started at night, and wondered if he was destined to hold another converse with beings uncongenial to his own rice and blood.

As he was thus musing, he was startled by the sound of a silvery voice - a female voice which seemed to come from behind him, a voice that ichimed in sweetly with the tinkling of silver bells on the feet. He turned round to look. It was a young woman, airly clothed, who seemed to be trivelling the same way as himself As he turned right about to hive a closer view of her, she passed him attering another of her silvery laughs That laugh struck a sympathetic chord in Parliat's bosom — Could hele dreaming or did his eyes deceive him? It was the form of one whom he had adored in the past, one who had proved futhless to him, and had united her bud fauth with that of another, who also had violated the vows of friendship "Could it be she?" sug he aloud accountly, and a cold trembling served him. A flume seemed to pervade his very marrow

What could she be doing here—here, in the open country, far from her parental home, without com-panions, without any male protection? Had the falso villam deserted her after all, after satisfying his guilty pas on? Had she turned a waif on the cold world with nobody to claim her as his own? Ali no! She should not want a friend, degraded though she be so long as Farhyt was alive He pecred at her by the light of the star-spangled firm mont, his heart came into his mouth It was she, he could not be mistaken At once he quickened his pace and called out to her by her old endeuring name She turned round just a little and uttered mother of her soul-enrapturing laughs Stop Zingt I for the sake of he is on the only eye-witness now between us stop I entreat thee and let me shield thee in my arms from the cold stare of the world I am thy devoted Farhat still !' Another laugh an inviting l'un h, us much as to say 'Come on ! He put out lis hand to lay hold of the gauze like covering which draped her, but she had already preceded him by a step

Tarket was all aglow with passion The caution which he had received, his experience of the past he threw to the winds and pressed forward to catch her even against her with Without heeding where his

fervent desire had brought him for having long left revent a serie had brought him for having long left the high roat, he was again familing over land which the hisb in lim is plough had broken against the approaching showers of 'May "O cruel!" suffice all resung the object he was in pursuit of 'O cruel! O heartless! I thou art conseens is of thy power over me! I how knowes that that the splight-like form of thing holds my heart enthrilled. Stop and turn the five loweright haded taken in his term strength. fuce towards thy detet I slave, in I let us return to our home fir, love it is thee I live sought these weiry weeks and months. By thy eyes which have captivated mine, and by that graceful person which the hosts above love to woo, east off thy indifference and favour my preson!

The per on so allres ed slockened her pice A high platform was before her—the platform of a well constructed by some tenevolent ford of the soil to refresh the weary traveller that might be passing that way 'Now,' thought I is the pis cd, 'now will I have her!' He male a dash at her with his open irms but he had miscaled ated. Light is a ferther, she spring up to the platform and there stood beel oning to him to come up. He was only too ready. Without training the trouble to look for the steps he took a high jump and was soon by her side. With his whole frame trembling with pission. he seized her hand, it was very cold, cold as marble hal he really touched flesh and blood? But all of a sud len the object of his de ire disappeared from his sight There was a loud plunge 'In my mad struggle with her 'evoluted he 'she has fallen into the well Then I will not leave thee there alone I shall follow thee into the depths with the sime ardour as I have pursued thee on earth I come !

And with that, feet foremost, he leaped after her into the well

## CHAPTER CIII.

#### BETWEEN LIFE AND DEATH

And here with the life of Furbut our history might have ended but that his destiny had not yet been fulfilled The scene shifts into a humble dwell-ing in the little town of Shahdara There a female Was with motherly solicitude nursing a young invalid, who for twenty days or more had been raving in a high fovor which now was just abating Often had he alternated between life and death She knew who he was, though at was long before he recognised her In his delirious wanderings, he was heard to say "Love is a credulous thing! Why did that false friend come between me and my love, and with his whispering tongue poison all the sluices of thy old love for me?" "O Zinat! fairer than the snowwhite hily, more slender than the tall sarv \$1 more ple ising than the winter s sun or than the summer's shade, more beauteous than the garden over which the zophyr has just passed, more strught and comely than the lofty shamsha l ss sweeter than the ripened grue, cofter than the down of pashmina 1"56 With trembling hands and flushed checks he approached his nurse as she sit mute and pensive, listening

<sup>51</sup> The cypress on Fastern metaphor

Tie box tree (Meninski)

<sup>76</sup> Soft lowny wool obtained fr m the I shmina goat in Kashmir

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attentively to his impressioned address but raise thy beauteous he id, Zinat," said he touching her chin "Do not scorn, but look at me and smile at my request For I burn, and my passion, thus slighted, rages with greater tury, and I seem currying in my bosom a furnice transferred there with all its flames; and yet, Zinat, cold and obdurate, thou art unmoved !"

Perceiving no movement on the part of the object he thus addressed, he sullenly returned to his bed, muttering. "Woman, more deep than the sea, harder than iron or the firm rock! Whose love was the truer, say? Mine, to be sure For thou art the flame, and I a moth, and I have burnt my self on thee, yet did the looker on hear no word of complaint

escape my lips !" 57

Gradually these wanderings grew less and less, and he becume culmer and quieter, until one morning he was found to be quite cold and apparently lifeless in hed. His good nurse gazed at his still features and wept. She put her band to his arm, to his forchead . there was a thick, clammy sweat on them. He was to all apportance dead. In this condition he remuned for six hours, when a slight movement became perceptible softening the rigidity of his face He sneezed and at once opened his eyes. The good nurso immediately poured a few drops of a mixture into his mouth. Again he relapsed into unconcionentes, and after another six hours' sleen, woke greatly refreshed.

Thus several days passed, and vitality began to return to his emacrated frame. One day he was

<sup>57.</sup> A metaphor borrowed from Sheikk Sadi

observed to fumble about for something he had lost He felt his right arm but there was nothing on it, except that in his bloodless skin there was a thin line indicating that an armlet had once been worn there He wanted to know what had become of his armlet His arris, viz his scimitar, and knife, ind buckler, were all safe, but where was his armlet—in object which he seemed to plize above all the rest? Some one had taken it off his irm while he was asleep, for had he not been long asleep?

"Yes, chote midn," unsvered his nurse, "you have been a long while sleeping but you cannot surely remember what has happened during this long period? You have been near death a doo, and it is the skill of the Ahraga alone that has restored you to life I saw no amulet on your arm"

"Clote midn! that sound is familiar to my cars, and that make I that I have seen there nurse.

and that voice I think I have seen thee, nurse, somewhere Where was it, let me think ! it go? But my tauiz I must have that or else what is the use of my going further? I might as well have ended my days here. And he laid himself down on his bed in I clo of his eyes 'fillets,—
tat rags and Larland, proofs of wishes that had been
granted surrounded the middle of the wind hobgolhis with grinning fices sorpents his ing with their ubrating tongues and with their crest erect, surroun led me but All h be pru ed! At th sound of His Great Name and as soon is my fingers touched that supreme and on my arm all the empositions of Ibh vanished Ah my taut 1 my taut 1

Nurse had withdrawn from the room Someboly touched him he of enel his over and stood on his feet, and beheld studing before him the same vener524

able form which had directed him under the tall palm at Lodhipar to proceed to Dellin, and had given him an inscription which he had always worn since on his arm. That mysterious guide was standing before him again.

"Frul on of the erring Adam," he began, "thou hast forgotten my caution and hast suffered thy olf to be beguled by things of the air Thou hist forgotton the trust which I enjoined on thee, trust in Adlah I and hist preferred to follow the promptings of thy passion. And All the has punished thee. The phantom that plunged into the well was only the creature of thy fervid imagination, and not the person whom thou seekest. And thou mightest him. perished there, but thy Maker is All-merciful and Gracious He pities thy frailty, and sent me in time to rescue thee from a premature death and a watery grave I caught thee by thy hair, and pulled thee out of the water, and set thee on dry carth For twenty long days and nights thou hast hovered between his and death The medicaments which I directed thy kind nurse to a lminister, however, subdued the fever at length which till then had paralyzed thy senses The clivir of his which she poured into thy parched throat revived the vital energies and on the twentyfirst day the dæmon departed from thee And now thou art convale cent, what further request hast thou to make? Where is the inscription which I gave thee ?"

Tarhat hung down his head "Ah, Harrat" what answer can I give to your question, what explication offer of my folly and my prat neglect of your councel! I have slighted the goodness of Allah and in my frenzy and influation to west the decrees

of Pric, have pursued a plantom, and have also lost that priceless gift which you give me Pity my helpless condition, O Hazrat I Porgive the past, and restore me to favour again."

Agun thou errest, child of the earth I To All'sh, the All-merciful, done belongs the attribute which thou seekest to find in me But for thy present contrition and sincere confession of sinfulness, thou mightest have been left to thiself But I am sent to thee again by the command of the Great to remind thee of past errors, and as thou hast sought through repentance forgiveness of the same, to assure thee that thy Creator and mine overlooks what is past, and desires me further to inform thee that upon thy con luct in the future will depend the continuance of His froom Go forth then, my son, on the misson which then hist yet to accomplish. Be wary, he circumspect, be pru lent Dingers beset the still, but these who lean upon Providence are conquerors in the end !"

Parliat was overpowered with endotion, his heart was filled with gratitude at this fresh instance of the neverfuling compassion of the Supreme Di penser of goolness. His fold down at the fact of his interlocator expecting every moment, that he would jet further fivour his suit by conferring upon him a substitute for that which he had lost, but when he Looked up his heavenly visitant had gone. Ho nevertheless ro c up tronger and fre her and though he still felt a want—the want of his armlet which he believed had posses el a numeless virtue to bring him successfully to the goal which he had set before him successfully to the goal which he had set before him he nevertheless prejured for his onward journey He sought for his flurse but she too had diappeared

After a good might's rest, he set forward the next

# CHAPTER CIV.,

#### THE RENCONTRE

Delhi is within arm's length of Shahdar'd. He had not proceeded far when the tall immerets of the imperal city met his admiring give Imperal once, but als i now no longer the seit of an empire which hal darzled the world withits magnificence. Shot and shell had rarred the stateliness of its wills and the perfect beauty of its eldiness of its wills and the perfect beauty of its eldiness in the words of its list ittiliar monarch, tits title was gone and it was now a runned city. \*\* The confusior bud them military po essent of it, and civil Government had been re-established.

Passing through the principal street, he enquired for "Nizamadian" and was told that he mu it travel six miles more to reach the shrine of the "great sunt". Full of ardour for the completion of his undert shing, two conflicting desires struggled for mastery in his mind. Though he had set out originally with the man purpose of painshing the infield hty of his quois dain tread and free Zinat from her thraldom he had no intention of claiming her as his own again. For hid she not been doffel by the uncha to touch of another? Sho was no longer fitted to be his wife This severe resolve had novertheless given place lately to more kin lly thoughts. Doubts hid a min are en

<sup>58</sup> For Zafar's lament see Appenl's XXIX

in his mind as to the nature of Zinat's connection with his falso friend. The counterfeit of her which had begunded him, had thawed his cold reflections; he was beginning to think, may-be he had brought himself to believe, that if Zinat was in his rival's power, it was not a willing servitude but that at heart she must be his still. He would therefore cull her his own agun when he saw her "And she too will know me, and tell me the whole truth"

Notwithstanding, there lingered in his bosom the stern resolve—the desire for retribution on his false friend, him he could never forgive If his Zinat had erred, she had erred through his subtilty, and he must be punished With these dark thou his revolving in his mind and the old wound still rankling in his breast, he approached the time-honoured shrine of A1 amud lin Aulia \*5 The sun was just setting behind the lofty dome of the distant mansoleum when the bark. of a doy led him in the direction of a lint the only occupants of which were an old man and a younger one We recognize in these our old acquaintances, I troz and the sadhu The former sat sunning himself, though it was the serson of hot winds, behind a log-hro, while the other had spread his ja nanuz,00 and with his fice turned towards the pbla of was telling his beids, and praying that even now his labours might end and that a kind Providence might inter-10 0 to bring Zinat to him, so that he might di charge

<sup>59 1</sup> celet rated shrine in ol 1 Delh!

<sup>60</sup> A1 cee of carpet used to stread on the groun I upon which
th Musalman stan is or s to or kneeds to pray Also calle I
a Munified

<sup>61</sup> Merca.

his trust and re-toro her to him to whom she belonged by right of heavenly election

No soner di l'aritu's oys rest on him thin he identified him "Irritor!" exclaimed he in a voice trumbling with emotion, and in which concentrated rigo was mingled with bitter hite "Trutor, have I found thee ait ist? Ardi-betrayer! tell e then the meet which thy futblessness desertes". And with that he rushed at him with his drawn seminter, and wis like to have finished there and thon the career of Firor had not the litter, mired to arms as he was sprung aside from his seit with the ugility of a crit, and segung his ron-bount is tell, sload on the definistic

seeing his ron-bound stick, stood on the defensive Whit insensate felly is this, young min? For whit offices min I so roldly as sulfed, and where 18 my full? Put buck thy countar into its sheath, see I am without werpon of equal merit, and at down and particle first of my hospitulity and afterwards

recount to me thy wrongs"

"Snake in the gri \$1 Ajostite to my trusting futh! Will their bandy words will me? I accept they hospitality who lives violated all the ties of frundship and smug\_lel my true love from me? I shall not ask thee to tell me where she sor what thou hast done with her, or where conceuled her to gratify thy gulty pission, for I shall find her and she will denounce thy perfly to me. But thou false horred, dishonest I navo! take this and go to the piles reserved for thee in Jahuman." And with that agun Farhit made a shaling cut at his antigonist, which the latter, however, a wolded by moving back a step 'I repeat again, my young friend sheather thy weapon and explain to me the care of this printation, and I promise to give thee fall sat sfattion," and he

"Triend, sayest thou ! Thou false friend ! thou dead to all that is sacred in that name !" roared Farhat hear o with rage, and chafing under his two last unsucce sful attacks "Dost thou dare to utter that word at the those disloyal lips of thine? Base-minded, abject reptile! this time thou shalt not escape; feel then the weight of my arm'

And again Farhat advanced and, grasping his scimitar with both his hands, swung the weapon round his head and levelled a crushing blow on his antagonist's head Tiroz without losing his presence of mind, with a steady eye and before the blow had time to descend, moved forward a step and caught Farhat's arm a tight blow with his stick With a cry of anguish, for the hand was stunned with the violence of the blow, Farhat fell to the ground and his weapon dropped powerless by his side Tiroz ran up to him and would have taken his hand in his own and chafed the wound, but helpless as he was and unble to hold his weapon with withering disdain he pushed away his proffered hand while with his left he drew his knife from his girdle and lifted it to strike him But he was again destined to be disappointed in his rovenge for quick as thought, Tiroz put up his folded dupatté and so received the blow which fell harmless on the buffor

"Cursod dog protected by the arts of Iblis!"
Inseed he through his set teeth! 'Folded in my
revenge, may the fire of this keen-edged steel be
quenched in the blood of thy wronged friend, no longer fit to live " And again raising the knife with the little strength remaining in his left arm, he directed the blow so as to bury it deep within his own bosom, but before the weapon could come into contact with his person, his arm was arrested hilfway by another, the justee or of which he could not resist. The kinfe was dashed from his hand, while a magnetic flash went through his whole frunc the instant effect of which was to restore to every limb of his body the nerve ind's titlity which it had to t

instant effect of which was to restore to every limb of his body the nerve individually which it find let from the function outh Firor. At the same time, by a power which he could not resist, he spring lightly upon his feet with the viveity of a young hirt, and there to his astonished give sfood that venerable form again which he had so recently met in the im at Shaddara.

"Cluld of the earth! It, is not my mission now to upbrul thee, spoke the hereafty mee enger!" to chido thee for the errors of thy youth, for youth is full of fire and undiscretion and wisdom is begotten of experience alone. Know then that the end approaches, the word has gone forth, and the command of the Most High must be obeyed. Tall of that which thou hast lost, read that is before thee, and act accordingly." 'And with the last food the small or yamshod

# CHAPTER CV.

TABLEAUX

Farhat on examining the object he hold in his land, found it to be a piece of pottery scribbled over as he thought, with hieroglyphic characters which he was unable to decupler. He turned it upsile down and looked at it over and over again, but was no wiser than before. The lad that had followed him as his body-servant from Shalki ra, suggested that the ancient man who sat so quiet behind the log fire might be requested to assist him in reading the mysterious characters. The sun had long set, the night was dark and starless. The old Sadhu desired Farhat to sit down by him. He next passed his right index-finger over his oyes and requested him to look towards the north. He did so and anon shut his oyes and covered them with both his hands.

"O Band" cpied he, "that light is too powerful for my sight. What is that pullar of fire that seems to rise it om the bottom of the valley sending up a perpetual cloud of smoke made of sighs as it were? O Batea tell me soon, for though my eyes are cloved they ache and I feel as if the scorching fro was right before my orbs and will singe them."

'It is thy weak futh that males thee fearful," replied the anchorite "Quiek bachhaf? Open thy oves fearing nothing and read the mysterious piece of pottery by the light of that fire Dispel all doubts from thy mind, for now the end has arrived Quich."

I irliat did as he was commanded Presently a whirlwind formed, and rising from the depth of the

valley approached to where they both sat. "Put up the command towards him, tacchd, so that he may knowing whithe did No sooner did he turn the inscription towards it thin a report, loud and deatening as if a thun terbolt bal fallen near him, followed, the whirlwild opened into two, one pillar of sand being driven away by a sharp wind to the north and another to the west, and from between them there appeared the form of a till lean man wearing a long gree beard. His appearance was dignified, his step firm and stately, and his general bearing that of a person wielding high authority. He held a rod in his hand made of some dark wood He drew near to where Tarint and the Sadhu sat, and, coming to a halt before the former, was presented by him with the potshord. He took it from his hand, beheld it, and turned deadly pale .

"Ha! So Khwaja has tracked me out even here!" evelaimed he in a voice tremulous with awe "Yes, sáhab, I am th'it criminal!"

I arbut started as if from a dream "Criminal! what saidst thou? What dost thou moun? Who are thou? explain thyself quick, for all the demon is again roused within me. Have I indeed been beatting tho ar all this while?"

"Hear me, young man" replied his interlocutor "I am Prince of the nation of Genii whose country borders on the Satlaj My name is Aqrush

"By nature inclined to rove, I once flow over the fur region of Kather, and passing over the city of Shrhjahampore beheld the daughter of the chieffian draping herself after a bath in the errly morning fler beauty which surpassed all thas the imagination could picture, took my heart by storm. I was enamoured of her: I saw and I loved at first sight. I deceemed to her place of residence and solicited her, but failed to overcome her virtue. Disappointed but not discouraged, I formed, the resolution of making her my own even against her will. I keew that she had given her heart to thee, and that thy friend?—pointing to Firoz—"anded by the good will of her faithful servitor"—pointing to Firha's servant-boy— "thy friend, I say, was going to escort her the following morning across the Khannaut where thou wast awaiting her on the left bank. So watching my opportunity, no soner was her média's set down on the opposite bank than I appeared to her in the likeness of her lover, invited her to leave the média and walked'a short distance with her as far as Chanaud-k-Loth, where, however, I returned to my original form and carried her off to where I pleased."

He paused to take breath. Farbut looked round and beheld Firoz standing side by side with his servant-boy. He eyes suffued with tears while his whole frame shook with a powerful emotion at pust recollections. He nevertheless restrained his feelings; a change had come over him since his list meeting with the Khicaya, all the fire and precipitancy of youth had left him, and he was willing to hear the Jin's story with patience to the end.

"Sahbsade" he resumed. "I obtained possession of her; physical possession of her was all that I could boast of, however. For the rest, she was obdurate agrunt the grutification of my desires. From the moment that she know I was not her Farlant, she ceased not to lament, and tear her hairs. She loaded me with remembes and imprecations, and she called the

ministers of heaven and the spirits of the air to witness that she had been ravished against her will Bosados the ardinousness of overcoming her repugnance of my person, may the impossibility of gotting her even to speak to me, I had to contend with other forces which were flucted ignist me. This individual who appears here in the g teb of a religiouse, is one of my most invoterate foes. He knew what I was about the cashed may what I was about the cashed may what I was about any most involved in the spirit with my term and warm and the spirit was a man and the spirit was about the spirit was a man and the spirit was a spi he espied me when I with my trun, my prize being secured, flew from the banks of the Khannaut, and has over since do ged my steps, and by the power which he possesses over my rice, has withheld my hand from committing a greater crime than I was already guitty of, in carrying off by force a woman whose heart and affections were already fixed upon another. And when the last state that the has another And when after being driven thout by his spells from place to place, I rought a refuge in this scalleded locality, he followed me here also. And his established his post right before my dwelling and together with his confiderate, the man it-arms there, has daily deflectmy power—the power of a prince of the ar"

"Recreant thou art I" exhamed Furhat in volcement anger "By decent thou hast obtained part of thy desires, but the Most High has restrained theo from steeping thy soil still deeper in iniquity Produce before me this instant, I command thee by the power of the fragment thou holdest in thy hand

the power of the tragment thou holdest in thy hand Pro luce before me, I say, the benuteous flower which then hast so ruthlessly forn from its parent stem "
"O didamedid! I am now in thy power, yet use not thy power, I pray thee to do me my injury. The greatest gift that the files can give thee, that gift which is denied me, then shall have this very

momont I dare not disobed the command There, look!' pointing to the pill ir of fire—there is, and has been, the home of thy beloved these several months And the smoke that issues from the mouth of it

upward is formed by her sighs"

And now the Prince of the Genu three off the garb which he seemed to have worn bitherto, a garb which made him look a grunt, ugly old man He stimped his foot on the ground, and immediately as if by manic he was sufrounded by a glittering retiand of courtiers and a numerous multitude of armed followers which filled the valley all round At the same time his own form and visage were changed A hand ome man, youthful and graceful, wearing the insignia of royalty, he now appeared

'Thou stist, l'arhat,' sud he, 'that did I choose to oppose thy demand. I should be no menn untagonist to even the son of an Emn 1721 Pathan chieftain But all this great show of power which I make before thee is worthless. How can I fight "Lainst the belies of the Kluaja I Azr, the cho en envoy of the Most High, for it is His Almighty com-mind that thou bringest to me He took up a peice of pottery and with a bit of charcoal wrote a command to me to deliver to thee that which thou hast Poor and contemptible though in appearence the missive be, it commands my unreserved and full obedience. The Most High speals through His minister, and what am I, finite creature that I am that I should disobey? Truth prevails over guile, lile oil on the waters it florts to the uppermost, virtue provails over carnal desire!'

He pused Then directing the attention of his auditors to the pill is of fire twice he turned himself to the west and twice to the east, he then touched l'arbit with his black red saying this to him 'heliold l'arbit, and receive thy cuntimited bride!" And as he pointed it towards the pillar of fire, he said in a commanding voice "Qui ush, Qui ush!" and immediately disappeared together with all his following. The pillar of fire lad vanished. Instead of that,

perfect durkness supervened all over the valley and the country around. The ur was still as if in expectation of some great event. Presently the sky became starlit, and by the radiance of those super-nal illuminators, Fariat behold the lovely form of list Zinat approaching him, arrayed in costly habitments. Her face was concealed under a durphanous veil, which scarcely hid the trunsparent complexion of its owner. And it was irradiated by un experience of happiness which communicated itself by a secret magnetism to her lover. He ran and obspect her in his aims

Instead of weeping, however there was joy Presently the fune octock gun fired from the rampirts of the fortress of Salengarh, and oy the in-

Instead of weeping, however there was jos Procently the finne o clock gon fired from the rumpurts of the fortress of Stlemgach, and by the institutaneous flish of the gun I arhat beheld standing before him his old and tried friend Azzu, whom he had hitherto only known as the false Tiroz and in servant boy he beheld the futhful fulnata. The old Sddhu also was trunsformed into Imrat Lal, the crit potition writer, the spy of the Aghor's dell, the dibbler in the securce of intrology who met Azzu by the binks of the Khunnut und was ever after his fix friend, and who had all along so paternally witched over his interests

<sup>61</sup> The old fortress of Delhi

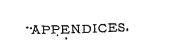
The last now advanced and placing Zinat's hand into Earhat's, said: "Friends! these two faithful hearts, the reciprocal beating of which has already united them into one, were pre-ordained of Heaven to go in life together. It as the oldest in years in this assembly, declarts them now to be man and wife. Go, my children, and may happiness attend your future

carcer !"

#### CONCLUSION.

Matiant survived, the great fautiny thirtyfivo years A Parental Government allowed her a small maintenance during her long period of widow hood, and she finally foll asleep at Benaces after wishing a calm good by a to every one around her. While she irved, she was respected and honoured by all who I new her, her connect and her opinion were sought for both by young and old; her worlds acre considered to be cracles, and it is from notes occasionally dictated by her, supplemented by data, furnished to me by her daughter, that these memorials have been compiled A plain, unostentiations tomb marks the spot where all that was mortal of her was laid "At Rest" by her surviving child and graad-children on the twenty-fifth day of November 1892

Gentle Reader, my task is done! I have in the foregoing priges set before thee the example of a Woman whose qualities were ossentially feminine, and who to high principles and a correct life combined the ritutes of truth, forberrance, nature ngutrence, and general benevolence If the perusal of "MARIAM" has loft upon thy mind the impression that there are heromes in humble life who, rival, if not excel, the achievements of the great, my labour has not been in vain



#### NOTE ON THE DHARAMSHALA.

Page 2

II A Dharamsald, or Pharamshald, 19 a way sile inn or rest house creeted by the charitable Hindu in India It is generally a soll I stone or masonry structure-a quadrangle with an entrance finked by long vermedahs, an lawithin a court and lined on all si les by rooms or paches. There is always a masepre well within casy reach contuning sweet water "No charge is made by the funder for the accommodation supplied". These rest houses are scattered all over the country in the towns and suburise, as well as on the principal trunk lines of communication

### NOTE ON THE KHAS TATTI

Page 3

III The rame of the grass of the roots of which the tattis are made (san iropogon muriculum). The grass is laid on a framework of bamboo, and fixed down by means of long slits of the same material which are secured to the frame work by bun is of string These tattle as they are called are made in several shapes, and when fixed to the depressy and watered are the great means of keeping the house cool during the season of hot winds

NOTE ON THE PANKHA.

Page 3

IV Another contrivance for stirring the air during summer It cons to of an oblong wooden frame covered over with cloth an l white washed. This frame is then suspen led from the roof by strines, and with another piece of strine which passes through a hole made in the wall is pulled from the vernical by a man call at the pankin-cools The constant carillation of the machine stirs the air which the tayti has alrealy cooled

NOTE ON CHAPATIS.

Page 6 V Chapdti is the name applied to thin flat wheaten cakes which from the regular bet of the higher classes of Musalmans in I per In lin. They are made in two ways. The dough being prepar of a small lump on the third second part of a seer is taken and on a small tump on the battern spread by tilting it sharply from

one palm to the other after which it is placed on the fated or iron pan and laked on the fire. From the fated it is removed and placed sland was rest up on the is led the delidar or even when it swells up and is at once taken out and placed on a plate and covered up face castom is to make the whole dough this of help dis placed in a given up to be served at table. It is must to wrap the chapt's in a course cloth who is they are being baked or they would get land by exposure to hea ar. Some with an our plates have the chap disserved up to the served up to the se

Chaptifs are made to the 1 ameter of 11 nehes or more when mude of a smaller s ye they are called ph 11d or ph 1h: The term rot is appled to eakes of indevenot bread 11dt may be chaptif or ph 11d it is a generic term, and taken by itself it means someth ng thicker than either

The chapaff spoken of a theyterd are supposed to brive been small cakes made of Ind uncommend they were regarded as siems or symptoms of a wile spread conspracy. They were known as possible of the control of the cont

#### Page 14

YI, "In prosecut on of his long cherished lesign to kreak down the relivous both of Massahmen ar I Ifini in the Narraro halleterm not to realier! a military service the means of the etgralation—by compelling them to aprily the lirups to a carriffee activated in an all greak—the fat of the swrme for most for the pollution of the one and the fat of the cow for the legislation Page 16.

PPENDICES. ß بترشاه مبان كم ازمين شاہي گند اكدبسرخور دسالتا بمبدران بيدامنوه فیرخلق ما ندجون چینبی گرد دعیان نة ى از آم الأبتن فشان بيدا شود ناهِ عالمگرابشد نام اواورنگ زیب أكز جاونئش فتنه درجندوستان بيدائثوه رررا قىدسازد قائل نۇان بور ورتظلماش شور الأمان بيداشوه لتربود کذب وذعل گرد د فز و ن دوست دخمن گرد د ونک اندران براشو**:** كمعان مره دستي باكند برمسليس ناجيل ان حور وبدعت الدران بيدانشوه مدازان گرد دنف الماکت بدوستان تمام تاصدى كمشر ميان مبندوستان بيدانثوا شاه غزا ببرقتكش خوش عنان بيدايتوه جون شود درملكِ أنباجور و بينت رارواج فتل عالم ببشبه درمنگب آن ببداننود ارمیان این و آن گرد د سب حبّاعظیم مرعيييا راشكستي ببكمان بيدارثوه وبامرشاه غرنبتان بزورتيني جهد لئهاسلام ماشد تاجل در ملك مبند لبداران دقيال طبتى اصفهان بيوانشود زبراس وفع د مال ہمی گو تمشنو عیبیارآ مدمهدی آخرز مان میداستو د مت الله راكه آگای شده ازراز عبیب كفتئرا وببكان درمرد مان يبيداشوو فتأدبجري تازمن إين كفتة درمزار ورومد ومشتاران بيدانثور

For the benefit of those who edunot read Persian, I trinsliter ite the ode in Rom in el avacter —

1 Rá t goyam dar jahan Salub qiran paid i shawad,

Nam u Taimur She Sahib-qiran qaida shiwad Bid azan Milan : Sho chun waris isa gardad tidil

Wált e Sahib-qiran andar jahan paida shawad 3 Chun kunad azin i salar u az fana suo baqa,

Bu Said an Budsha! 6 tils o jin puda shawa!

Bad aran gardad Umar Shikh an Shie malik

Shah i Babar bal azan dar mull e Kabul Bád

Bilyaqin dan fittire dir mulk e in pudi shiwid 6 Baz naubat ban Humiyun muisice iz liyazal,

Ham larán Afghan yuke az á man paida shawad 7 Hád é ru áwarud sué Humayun Badsh ih

Had é ru awarud sué Humayun Badsh ih Wanke numrsh Sher Sheh andur jahan paida shawada

8 Mir wad dar mul e Iran nizd rulád e risul
Take quar o munzalit zin qua dun pu du shawad
Azsikand richun risud nubut b i Ibi uhím Shah.

Zan ha Dehli wali é Hi idosta i puda shawad 10 Khulq ra filjumlá dar dauran u gardad niko, Bur urahathte álum murham an paida shawad

70

5

8	APPENDICES
11	Sháh-1-shahan mehrbání há kunad dar haq é ú,
	Ta wiqʻir e izzatash chun Khusrawan puda shawad
12	Tá zamane ánke lashkur ru bizárad sue Hind,
	Shir-Sheh fani shawad perash barun puda shawad.
13	Bas Humayun mirasad dar Hind o qabiz mi-
	shawad,
	Bad azan Akbar-Sh' kishwar zuman paida shawad
14	Bad azan Sháhe Jehangir ast gð í rá panah
	Wangahé andar jahan Shahé Jahan paida shawad
15	Chún kunad azm é stfar zin já súe mulke bagá,
	Warrash Shahe jahan sahibqiran paida shawad
16	Boshtar Shahé Jahan Lant az obabal shahi kunad

Take pasté khurd salash h-endaran puda shawad

Dar tahaiyur khalq manad chun chunin gardad

Mushtari w ásman átish fi ban paida shawad

U pid ir ra qai l saza l qatil e akhwan buwad,• Dar tazallumbásh hore alaman pénda shawad

Risti kamtar buwa 11 izbo daghal gardi Ifuzin Dost dushman gandad o nch andaran pada

Shah e Alamgir bashad nam u Aurangzéb, Kaz julusash fitna dar Handostan jada shawad

17

18

19

20

aván.

shawad

- 21 Quun 1- Sikkhan chire d'Atiba kunad bar Mus-Imin 22
  - Ta chih il in jaur o bid'at andaran paida shawad Bid aran gardad Ni iri mulk o Hindustan tam um.
- Ta sadi hukmash mu an Hando tan paida shawad 23 Chun shawad dar mulk e anha jaur o bid'at rà riwâi
  - Shih e garbi bahr e qatlash khush man paida shawad
- 21 Darmiano in o an gardad basé jang e azim, Qati e alam bé shubali dar jang o an paida shawad
- 25 Fath yab id Shah i-Gharbistan bazor é tégh-iichd
- Quum 1-Ist ra shukisté béguman paida shawad 26 Ghalbaé Islam bashad ta chahal dar mulk é
- Hind Bad azan, Danal e Tibti Isfahan paida shawad Az barae dafa Danale hamin govam shuno.
- Isa ayad Mahdi é akhir zam in paid i shawad 28 Nématulla za l o agahi shu lé az raz e ghaib
- Guft if o beguman dar marduman paida shawad 29 Panead haft id Huri t iziman in guita shud. Dar hazar o do-and o hasht'id an paida shawad

10

1

## THE ODE AS REVOLRED IN ENGLISH

- I tell the truth, an invincible here will be born in the world. . And his name will be Taimur Shah 2
  - After him Miran Shah, his inheritor, will be born and will succeed him
- 3 When he prepares for his journey from death to mmortality.
  - His son Said will be born king of all the living
- 4 After that Umar Sheikh will become the owner of the cuth.
- And his rival will at the same time be born 5 Babu Shah will next be born King in Kabul,
- Know for certain that disturbance and calamity will be troduced in that country
  - 6 Again accidents will overtake Humayun from the eternal At a period-when an Afghan will be born from
  - heaven 7
  - Misfortune will befal Humayun Badshah When Sher Shah of that name will be born
  - 8 He goes to the country of Iran to the descendants of the prophet So that he might obtain honour and dignity from that just appreciator of marit

- 9. When from Sikandar tile step is reached to
  Librahim Shah,
  - Then will be born at Delhi, he, the king of Hindostan.
- The people will during his reign receive all goodness,
   And he will apply the continent of cure to their

wounds.

- 11. The king of kings will show him every kindness
  So that his honour and excellence will be like
- that of the Khasros.

  12. By the time, however, that the army could begin
- its march towards Hind,
  Sher Shah dies, and his son is born.
- 13. Thus Humáyún reaches Hind and takes posses-
- born. 14. After which while king Jahángír gives his pro-
- tection to the earth,
  At that time Shah Jahan will be born in the
  - At that time Shah Jahan will be born in the world.
- 15. As he departs on his journey from this to the land of immortality,
  - His heir, Shàh Jahàn, the great emperor, is

12

20

1

Before that Shihi Jahin can reign less than forty years, "

His younger son is born at that period

ALPENDICES

- The world is in istomishment as he appears
  A Japiter from he iven is box; seittering fire
- 18 His name is Shah Alam ir and Aurangzeb,
  - At his accession a commotion is spread through
    Hindostin
- 10 He imprisons his ff her, and becomes the murderer of his brothers For his oppretions the sounds of mercy and
  - for his oppressions the sounds of mercy and quarter will irise Truth will decrease hier and deceit will increase
  - Friends will become enemies and the good will be lorn then
  - The nation of the Sil hs well grun the apper hand over the Musalman
- And for forty (year ) this tyranny and schism
  will presur?

  22 After that the Nishra will gone severeignts
  - After that the Nishrh will gain sovereignty over the whole of the country of Hindestin And for one century, their rule, will obtain in
  - And for one century their rule will obtain ine
    Hindost in

    When tyranny and selvem become the fighten
- 23 When tyrunny and schism become the fushion during their dominions

I The mean ng of this passage is cobscure

The king of the west, the excellent rider, will rile for their de triction

24 Between them and him there will be great wars,
A great many people will without doubt be

25 The king of the avest will obtain the victory through the sword of assiduity,

And the sect of Jesus will without a doubt sus-

26 Islam will have the supremacy for 40 (years) in Hind

After which Dajjal Tibli will be born in Isp th in For the subversion of Dajjal, this is what I say hear

Jesus comes, and Mahdi, the last of the world,

28 Niamatulli to whom has been revealed out of the secrets of the hilden

Says without a doubt these sayings of his will be generally known among men

29 Five hundre I and seventy Hijri was the epoch in which this has been said

In one thousand two handred and eighty he

<sup>2</sup> The name Gharbetan ntl scouplt is loubtful It melt be Gharbetan or irbetat if the latter it would be hing of Arabia instead of the new

#### NOTE ON THE TILAK.

Page 20

VIII The tilak is a mark or marks made with coloured earth or augments upon the f rehead, and between the eye brows, as a vertarial distinction. There are three forms of the tilak generally facket,—the Lidminsh II which is something like as the left, thus UI, the Shahri which consists of three crocents, thus we and the Vaishnari which consists of a big dot, thus • The first is peculiar to the Vais community, the second to the Chair for Brahmin castes, and the third to the Sah in. The Rimman II, however, is the one affected by the followers of Rim Lachthan, and of Oopil or Krishn.

#### MOTE ON OURWESHES.

Page 27

In The worl durmeth is Persian it is derived from dur, a pearl, and meth or meth like that is like a pear! Another form of the same wint is spelt and pronounced differently. It is darmeth, and is derived from ear, door, and weth, past participle of the verb architan, to hamp, that is, hanging or knocking about from door to door.

Faqir, an Arabic word, means poor as opposed to ghani rich

Fagir is a generic term, while durnesh and darnesh are concrete terms.

A durnish is a recluse he is a true seer, he goes nowhere, Provi dence sends him food and drink wherever he may chance to be, while a durnish is a false faqir or a mendicant

The Emperor Alangir relates of a darneah whom he once vasted and offered to endow his monastery with several villages. He replied that the king by group him villages would confer an obligation upon him, while the Sustainer on whom he trusted (meaning the Duty) sent him food and expected no return for it

#### NOTE ON THE THREE'REQUISITES OF A TRUE FAQTE.

#### Page 29

IX a. Amir-Khusro, in his well-known work Chahár-durréish or Bāgho-b-hār, relates the episode from which the idea embodied in the text has iken taken —

Of a trath there is no greater accomplishment in the world than to give, because whatever man gives in this world, be will recove a return for it at the last day. When a person shws a sacd in the ground, bow much does that one seed yield! Haring come to things one dooms and sent for my superinteptient of arctitectural buildings and commanded him to creet a magnificent chiface orisate the city which was to have 40 high and wide doors. After a short time a building such as that I destruct was finished. It was my duly custom to set in this bouse from moraing till evening distributing money to the poor and destitute, who ever asked me for any thing I used to grant his request to the full. In short, the noisy used to come through each of the 40 doors and take away whitever they wanted.

It so happened one day that a fault entitled through the frontdoor and male a request I gave lum one gold-mohr "He re-entired through the second door and begged for two gold mohrs, and
though I had made him opt, I did not mid it but gave him two
In this manner be came through choth of the dowrwys an I ad el
for one gold-mohr in advance of the number for for I have received,
and I too, though I made him out each time, gave him in full of
what he wanted At last he entered through the formeth door
an tasked for O gold-mohrs I had them, given him

Having received so much, however, the darmin gained his admittance again through, the first 'Oxf and repeated his request as at the first I dishhed it a great deal I said "Hear, O avaricum! what kind of a Payir art thou that thou art not even ac-

quairtol with the three letters of fagir: a fagir should act up to them." He mail "Well, ddtd (giver), you tell them me." I tipled:

"Fe. f. is faqa (lit: foodless, poverty), Qif. q. 5, , quadat (contentment), and Ro. r. 10, relieve (abstinence).

Wheever has not these, be is no polyte. Ext and drink out of what then hast already received, and come route when then shall receive whether they have take. The charity which I days not is intended to remove pressing want, and not to heard up. O coveroust thou hast taken from 1 to 40 gel lembrs, recken how many red-lembrs thou hast received, yet with all that they avaries brought therefore, to the first door! What wit then do by hearding up so much riches? A factor shall think of the day's needs, for the morrow the Sactainer will provide fresh fool. Now be adhumed, and be puttent and contented. What sort of factor is this which thy intervien has turnet these?

Hearing my speech, the faqir became angry and threw down all he had received from me, and said "Enough, Mdd I dont grow hot, keep your rielps to yourself but dont take up with the name of generosity again. It is very difficult to be generosis, you cannot bear the weight of generosity, how will you reach that stage? Dilli is still far. Sahl (the generosy) too has three letters, first act up to them, and then you will be called generous."

I now felt mnzed, and said "Well, ddtd1 expluin the meaning of this to me" He replied

"Sin. s. is samái (endurance), Khé. kh : " hh nd-i-Háhi (fear of God).

Yé. y. z , nany-riam (rear of God),
Yé. y. z , nany riam ann paidaisk aur
mand ko (berr in mind thy
birth and thy death: thy begining and end).

Until a person reaches to the height, he should not pretent to

And such is the merit of a general a person that even if he be ad licted to vice, he is still the friend of God."

# Page 35

rage 35

X. "A flagrantly in local an inhominal least of leggars who "have undersithems lives noterious for the disquiring values" of their habits. Proving about in the pursuit of their miseral lessable they will take it denial. In case of the refused "of alms they will be mere themselves with fifth, and cut the most "louthome gyrlang, in the presence of the persons who withhold."

"their money from them
"The Agborss deluce their origin from Kini ram and Kalu ram
"(the purd or spiritual guile of kindarāth) who are supposed to
have lived in Benares about one hundred years ago. Hindus of
"all castes may enter the order On in luction their bodiesare first
"shaved, and they are sent to Aut bhuit." the abrine of a famous

"goddess ax miles from Mirzapur, where the practise incentations "until they imagine they have acquired the power of the goddess," "Agbor mulhi, whom they worship and whose tenets they observe the Agboris extall kinds of food, including the carcases of

"jackals, cats, and other animals, which die of themselves
The Revd. M. A. Sherring's "Hindu Tribes and Castes" (1872).

Vol. I, p. 259

Aghor means something fifthy The class is known to be a persistent devourer of human carcases and they are to be found on the
banks of the rivers where their means of subsistance are easily
found. What an echory won are is a term used to denote a ross

or filthy feeder

<sup>.</sup> Lis the one with eight hands

#### NOTE ON THE CHURAIL.

#### Page 36

XI. 'Th' popular belief is that the spirit after death un lertakes "ayear's trivels as pr. t, partt or paid. But if at the end of that "time he does not settle down and enter upon a respectable second lifting he becomes a badt, or if a firmly, a charait," and as such is "an object of terror to the whole country. 'His principal object then "is to give as much trouble as may be to his old friends, possesses under the profileing fever and other mulignant diseases."

Dr. D. C. J. Ibbeton B. C. S.

Dhat, palit, churail are used as terms of represent, of contempt or abuse. What a palit you are I denotes, how dirty! Gochurail! Go, you hag! in plain English.

THE TEXT'AS TO ANGELS PELTING THE DEVILS FOR PERPING INTO HEAVEN.

Page 42

رسك شرر شرر مرابع و جملناها وجوساً للشياطين .XII

Zayyanas samd-ad-dunyd be-masdbihd na jaalndhd ruyumallish shaydtine BURA MULK, QURAN.

I have embelished the sky of the universe with stars, and I have appointed it (them) to be the whin for devils

ARABIC TEXT ON THE VIRTUE OF SMARE.

Page 43

عن أن مُسعود قال قال وسول الله صلى الله عليه و سلم .XIII.

20

Anstone Visual gala gaks Itis Il-Allah Sal-Allaho alaihe ma sallim uqtulul-haiydte kulla hupnik fiman khafis sardiihunus

falaise sound. Rithout set was relief Michael shortf.
(Ani) related to the sound Mach that the prophet of Gol,
may the beating and passe of Gol rest on him temmanded to
kill all and se. Thus whever is afreid that they will retain to he

BANSCRIT TEXT OR SIFLOR ON COW-WORSHIP.

count be from me SANSCRIT T: Page 43

Page 43 XIV. तत्र कुर्यात् गयांपूजां• गोग्रासं गोप्रदक्षिणं

गवानुगमनं कार्यसर्वान्कामान् चवाप्रुयातः॥१॥

Tatra kurydt gandm pojdm ga'ugʻrdsam gay pradacshinam gandnugamanam karyam sarrdn kdmdn andpranat.

Mahibhirat II in Park
By worshipping the cow, by giving them fool, by going round
them, by holding their tail, whatever sins there may be they are

destroyed

SANSCRIT TEXT OR SHLOR ON 'NAG-WORSHIP.

xiv. a पत्रगानां पदास्मन्ति द्विगते देवविंगतीः

सर्पाः पुज्याः तदासर्वविषज्ञाभयनाग्रकाः ॥ २ ॥ Pannagánám padassanti drishatay draich reinshatih sarpdh

payah tada sarb bishya bhaé nashald Mahibhárat Din Parb The serpent has 222 legs — By worshipping such a serpent what-

ever fear there may be it is exterpair!

• Káil or death was the name of the Nág on which Krishná elept.

#### NOTE ON THE JANKRANT.

#### Page 51

X\ A celebration in honor of the sun entering a new sign. It is chiefly observed twice during the year,—once in the month of Clinit (I christs,—March) and when there is an intervolver month, early in Baseath (March-Airil). It is called milk makedin, from milk of the true the ram, the first of the twick eagres in the zolve which the son enters at the vermal equation on the 21st of March. The festival is dit inguished by speakal librations of water made to the detty, by officings of a charty with water and igreen fruit to the brahmins, and of a ram or goot to a shad-of one off the lower or lies.

The second is known as the make makemat from make or Capticorns; the goat the tenth you're's sign into which the sun enters at the winter solution about the 21ss of December. It is also called the Magh maked's from the fact of its falling in the month of Magh (December Annary)

The vulgar mames of the two Sankrants are satid sankrants and til unkrant On the occasion of the former satid and of the latter til and preparations of til are partialen of, and exchanged between relations and friends

Satta or satad is wheat or rice or gram steeped in water and kept overnight and then dried and ground very fings. It is then sweetened and turned into kindly juste and extends an occus onal dainty

#### noté on Satnarain-Hi-Katha.

#### Page 51

XVI A sermon upon the lord Nardin or Vishnu (the preserver), the second person of the Hindu doctrine of the trinity The katl &

Til the seed of the sesamem Til bulls that is til seed rolled up in augar til thickert or til cocked up with rige arrapon e of the forms in which the seed is taken. It has a hating effect upon the system, while the effects of sulfu are a quite the reverse

is hell on the occasion of some domestic event or in fulfilment of a a row or on a sask/dat (see App XV. saté). It is held on practic fulfilment in light or Some other step fixed for the purpose. Price is being assembled, the platform is taken by the pandit or preacher, in the course of which the mitnedes performed by the god during his several incurrant ins on earth are recited and commented upon. At the concluding the the address, charma, (se) mithal (2) and great retails are distributed to those present

# NOTE ON THE LOTUS AS A SIGNAL, Page 57

- ....

XVI.a. The alission here made to the lotus has reference to another mysterious symbols which, like the chapatas, formed one of the premonatory symptoms of the frent rising. A-man came to a cancioment with a Kaward Laphulo rolotus flowff and presented it to the chief native officer of a regiment. It was circulated from hund to hand, each man took it, looked at ft, smell it and passed it on. When it came to the last map in the regiment, he daspopeared for a time having previously obtained leave of his commanding officer, and took it to the next fallitary statum. The lotus passed among the military while the chapatts were trammitted to the sheads of rilliages.

#### NOTÉ ON SNEEZING.

#### Page 103

XVII Sneezing is a subject of great significance in Upper India. It some one sneezes once, it is unlucky to go out of the house, if as he starts the same person sneezes twice, it is not unlucky. The proverb is

<sup>(</sup>a) A dush consisting of wheaten blend bloken up and mashed with ghi.
(b) Confectioner's sweet

#### Ek ndk dui ehink Jahan sae tahan nik

Lit One not twice sneedd, it is well wherever you may go fomeboly sneezed, wait a little! Get up quick before any one forecast! I the extenses (that you have dropped your work!) If you only sneeze, your note is ratef! (that is, for the smallest offence your heal is cut off!) All the are common expression in the daily chitchat of haldian female that the theind the paras

Page 138

See Orits Met | Tiber VV, Fable 8

XVIII " Arms resounding smid the black clouds and dreadful "blasts of the trumpet and clicions heard through the heavens, forewarned men of the crime . The sul face of the sun cave a hvid light to the alarmed earth. Often dil torches seem to be "burning in the milst of the stars often dil drops of blood fall "in the showers. The azure-colourel Lucifer had his light tinted "with a dark iton colour the chariot of the moon was beautinkled "with 1 bood The stygian owl gave om us of ill in a thousand 'places dirges too are sail to have been ' too that the dogs were howling by night, and that the 'ghosts of the departed were walking But still the "warnings of the gods could not avert the approach "of Fate

#### NOTE ON THE TERM "RAUNA"

#### Page 166

XIX. The term raund signifies the fourth or last stage of the marriage ceremony amo g the haisths or Kaiths of Upper India

First in order is the salts or betrathal then the bijah or marrange next the patana when the marrings rate is consummated, the bride return up to her parents home and lastly, the rauna when the tridgercom finally takes her gway to his own home, after which she visits her parental home occasionally once or twice a year and that only as a guest

In the custern provinces bissever they count five stages of marriage namely -(1) larrichha or phaldan that is the engage ment (2) tilak or the betrothal (3) shadi, which is the same as biyah (1) gauna and, (5) dongs or rauna With them the term angai signifies a willow marriage among the lower classes

# NOTE ON PARWAN,

XX. Special'd shes prepared during the rainy season, especially those consisting of 1 da Shafur samesa etc, are so called

Pia also called mal ; # : are fritters made of fine wheat flour mixed with treacle or gur or seme such succharine substance There is a large consumption of of

Khajur meant to imitate the fruit of the date palm are also made of sifted wheat-flour kneeded in milk or ghi They are shaped on a sup or winnowing-lat, and in appearance are like the caul of the ear

Both the above dishes are sweet .

Samosa is a kind of pate either salt or sweat. The dough consists of fine wheat flour rolled out Square or oblong pi ces are cut out filled and then rolled up into the suspe of a s gment of a circle the edges be no turned up and pressed down in order to prevent the content's from fall ng out

Salt samosa are filled with mince meat while the sweet ones contain a compound of sugar and ghi and curds mixed together with dry fruits such as cocon nut, pistachies and raisins all cut fine

#### UNLUCKY DAYS FOR JOURNEYS

Page 219

XXI They are shown in the following Persian lines -Share dar shamba de shamba. Jumá ó yak-shambá churúb

Seh-chabar andar shimal o Panj shamba dar ignub

The metre of these lines is not very cort following negative manifestions

Dont travel to the

Last on Saturdays and Mondays,

West , Sundays and Fridays,

North , Tuesdays and Wednes lays, and South .. Thursday

#### NOTE ON THE IRRIAR PLANT.

Page 356

AXII A species of pulse, the cytistus cajan. It is sown in the month of June after the first good fall of rain, and mown in the month of June, when the summer has well set in. It thus takes nearly twelve months to grow to miturity. It is a very hirdy lant and grows to a height of 7 or 8 feet from the ground. The grain is used as an entable while the stills and withe are used for making brakets. The respect slaways leave a few inches of the stem in the ground the peop dig them up for fuel but a good many toy left standing, and often prove stumbling blocks to these walking through the field. A wound cansed from a top against one of these standing, and after no and takes long to heal

#### TEXT ON THE GENII

Page 408

Waljan o Lhalagna ho mingable min, nar is sumume Quran Suratul Hajar

And I created jds at the first from the flaming fire

Page 462

XIV By which name the prophet Enoch is meant He was the sixth in descent from Adam, thus

was the eight in descent from Adim, thus
Ukhnukh bin (Enoch, the son of) Alyand (Jared) bin
Itahlali (Mahalaleel) bin and (Cainin) bin Ands (Enos)
bin Shis (Seth), bin Adem. He is, however, more generally known

by his crithet of Miris, which means the teacher, because he was by profession an imparter of dars or instruction. In person he was of a tail stature-and a capations cheet, and had a thick heal of hair. He had a small wore and one car of his was larger than the other. The angel Gabriel visited him four times, and brought him as many messages from levers, inscribed upon thirty tablets. He was the inventor of sewing, and also of the art of writing. He is also the reputed father of the selences of medicine, autrology, autrol ony, and the math matter. He founded the first school of natural philosophy, and was the first to teach pure theology. Resign is was the originator of public schools, and he founded and peopled 180 cities before he was taken up at the age of 350.

Puge 172

XXV On the subject of "Possesson-Dictinath" - Exercism," as practised among the rural populations, I cannot to letter than give an extract here from the writings of Mr. D. C. J. Bubeson B. C. S.

"When a person is ill, the decaye to generally attributed to the influence of & maley-dent detty, it mon or genu, who has possessed him Recourse is then and to divination to decide who is to be appressed and in what manner. There is a class of men called bhagat or adad (lit knowing ones) who exercise the get of divination under the insuration of some divinity or other. This power is apparently confined to the mental castes, e.g. alamdar, bhany; is often hereditary and is rarely possessed by women, it is shown by the man wageing his shed as d ancing and he generally builds a shrine to his familiar before whom he dauces. When he is to be consulted which should be at right the enquirer provides tobacco and music. The former is waved over the body of the infraith and gaven to the bhagat to smoke, and the music plays, and a ghi imap is lighted, and the bhagat

sometimes lashes himself with r, whip, under which influences the sootbayer is seized by the afflates, and in a paroxysm of dancing and lead-wagging states the name of the malignant influence, the manner in which he is to be proplitated, and the time when the desease may be expected to abute

"Another mod, of divination is practised thus The sedand will wave wheat or judy (milles) over the patient's body, by preference on Saturday of Sunday II is then counts out the grains one by one into hears, one hear for each god who is likely to be at the bottom of the busichief, and the diety on whose hear the last grain course ys the one to be appeared. The waving of grain or tobacco over the patients head is called chann, and the counting of the grain kernali. Settlement Report of the Karnali District, Punjab pub 1883 p 145

Page 173

XXVI. Names of the Munalkils, with the letters

i which th	ey pr	eside	-			
Alıf	1		Isráfil	•••		إسرائيل
$\mathbf{Be}$	' ب	٠	Jıbráil	<b>:</b>		حدرانيل
${ m Te}$	مت		Izraíl	•••		عررائيل
Sé	ىك		Mékáil	•••	•	ميكائيل
Jím	a E		Kalkáíl			كلكائيل
$\mathbf{He}$		٠.٠	Tankafil	•••		تتكعيل
Khó	τ.		Mahkáíl	•••		مهكاثيل
D71	3		<b>D</b> ardáíl	•••		درد <i>ئیل</i>
Zál	د	•••	Ahratíl	•••		إهراطيك
$\mathbf{R}$ é	,	•••	Amwakil	• • • • • • • • • • • • • • • • • • • •		اسو کیل
$\mathbf{Z}\mathbf{e}$	5	•••	Sharfáil	•••		شردائيك

Hansyahil Hamrail Shin أعصائل Alviáil Snád مسلكائيل Atl.3fl. Zn4d Istaáil

Lozáil

Lomáil

A PI VDICES

عمراكيل

إسماعيل

الررائيل

ليماءيل

28

Sin

Ti

725

A in

Lám

Mim

۶

لوخائيل Lokháil Ghain Γè Surhamákil Atráil Qif .5 Harwazáfl KMf

Tátáil

Royail

Hantail

Nún Wáo Raftmáil Ηó Duryáfi ٧٨ Sarál Itáfl THE ABJAD CALENDAR. Page 474 XXVII.

Each of these 21 letters denotes a numeral. The first nine denote the units up to 9; the second nine, the tens up to 90; the next nine, the hundreds up to 900; and the last, 1,000. Thus:-

	,
APPENI	TOF

29

Δlif	•••	1	•••	1	'Sín		GO		س
Bé	•••	2	***	مب ِ	Ain .	•••	70		۶
Jím	·	3	•••	٠,	Fó	•••	80	•••	ف
Dál	•••	4	•••	à,	Fé Suád	•••	90	•••	ص
Пé	***	ь		8	Off		• 100		<u> </u>
Wáo	***	U	••••	,	Ró '		200		
Zć	•••	7		,	Shín		300		ر ش

Τó SS 500 Khó Yé 600 10 Zál 700 Káf 20 Zuád 800 Lám 30 Zó 900 Mím 40 50 Ghain ... 1,000

Τó

400

H۵

The Abjad calculation is employed usually in Persian chronograms for the purpose, among others, of recording the dates of events. For instance, the following two words commemorate the building of the famous bridge over the Gomti at Jaunpore: "Sin at mustagim," which when analyzed gives the following quantities:—

which is the Hijri year in which the bridge was built. The name means Rah stahl or straight road.

#### NOTE ON "LIWAJA KHILL"

#### Page 485.

XXXIII This propert or mint is one that cannot be identified with any known Pible character, though by some he is supposed to be the same as Elijah. This belief gains colour from the fact that he is reckoned as one of the four prophets who did not make dust). He rajous the tithe of Abriefy par excel once as a person of distinction in the sight of his Maker. And he is called 'Abrief' because whenever he haspe ed to sit down, the ground recking the ground Arabic. Like Illy's (Eliast), the tutelary saint of the woods. Khway Khire is known to live in the water such his special function is to take care of travellers, and to relieve the troubles of the feithful.

He was born in the pre-Mosale age and was seven generations removed from Noah. His real name was Ballian, and his genealogy is thus given

Ball in, son of Malkin, son of Pinch, son of Chibir, son of Shilikh, son of Arfakhshad (Arphaxad I, son of Sim (Ghem), son of Nah (Noah).

He is said to have divergenced, the water of life, hence he is considered to be the saint of the water. The Mhanamadana leading a sec-taring life offer him 'blations of lamps, flowers etc' place! on little traft of bird y and laumched on the river, tarticular by on Thursday evenings, as the month of Bhadon (September), and its in his hour that the feats of the bord (ratio) is held

There are numerous legends concerning the Khwya. He is always described as holding a black shony rod in his hand He is invoked in the Punyak at the construction of a new well, and the mallahs (or salors) give a shout to his name, jae khmija; i.k., before they kauch forth into the deby. Page 526

## Lament of Straj-uddin Abul-Zafar Bahadur Shah II, the last King of Delhi.

XXIX The question of thyking's (the so-called Limperor of Dilhis) complicity with the designs of the constructors, that is—the question whether he was one of the fomentors of the disturbance and an active principator in the movement—has never been satisfactorily stilled. For though by these who immediately survived the mutiny or were concerned in its suppression he was denounced as "that aged treater," we have the endence of no less an authority than Mr G F Harvey B C S Commissioner of Agra, who, writing on the 21st of Dicember 1868 to the Governor General of India, says that he took the carliest opportunity to apprize him of his complete helplessness

"While discussing the spect of affairs' (between the 11th and 1th of May 1807)

a "camel-sowar arrived "express from the King of Delbi with a communication, in his own hand, to my address It mentioned the "rolent death of the Commissioner, Mr Friter, and others, stated "that the exarity troops," were in complete possession of the "Fort and Palace were treatinghim with almost personal indig-"inity, prayed for assistance, and it e restoration of order, ex"press," borror at what has taken place.

The general opinion is that the king was a mere tool in the lauls of his and itoou queen Zunt-Mahal of Gaugnam landly, his rearry or manater, and his turbulent sous, and moreover that he herer lent is symiathy or sulport towards the great rebellion was charact nited. And when called upon to formally recognise any measure which required the roral sanction, he used to exclaim you will be a supported by the control of the sulport of the control of the con

"am and have no desire to ergoy the reality of power since . "age prevents the to do anything he you lattice quietly at home

"turning my reary, and preparing to enter eternity."

I have as ken of his miniter as Gaugaram Yahudi; but thei was not his real name. Has profer name was Hakim Al vanuille. Shan, though tike is the title which the chien monarch give him in one of his ditties 'Gaugaram meta-porteally is the particle him in one of his ditties 'Gaugaram meta-porteally is the particle him in one of his ditties 'Gaugaram meta-porteally is the particle him his distilly. And 'Yahuh' og dew has abe uf the same meaning and the term also has reference to the man's descent, for the large acction of the Adattic Musalmins public themselves in heirg Mais Iradia or the 'children of Ivaci'.

Whatever the merits of Abulmurs flar back invelvals may have been as a dependent of the H. L. I. C. he was glad whichly report of great merit and renown. He just left four thee volume of poems, most of which indicate a link order of genus. Like his equally unfortunate congenor Wilde Ali Shife, the depored King of Oudh, also an eminent poet, where when he was being deported from his capital, sang in plaintire, tones.

om bis capital, sang in plaintire tones Angrés Bahddar no sulam keyd

Mers obhin las Labhnau nagri

Angréz Bahidur have committed an outrage,

They have snatched away from me my Luckness town;

Zafar (that was his poetical title or cognomen) published several clas and ditties in which he poured Torth his soul and complained of the loss of his city and the serime report with weight the sassingests excreterated by the conquerors (1); tilliciting the words I have, I wish to convey to the reader the general sense of the 'lament') One of these often I transcribe below for the information of the Linglish rading public, and I also give it transliterated version and a five transliterated in prosec.

_	• •
	كايك بوكيا برست ثور ألامان كيسا
١	يشله آوسوزان كاي كيسايه وبوان كيسا
	لئى يك بيك كيا موا بلت كه د ل كواب قراوب
I	کرون عمشتم کا مین کیابیان مراسینهٔ غمسے نگارہے
I	يبەرمايا مهند مو ن تباه كېوكىپا نەانىيە مولايپ
I	ہے دیکما ماکم و قنت کے پایہ تو قال دارہے
ľ	کهین ایسانبی سبیستمناکدوی پیمانشی لا کھون کو بگیناه م
١	وف کلمه گویون کیطرف سے ابھی دل میں انکے غبار ہے
١	نه د با یا زیر ممین انتمین بنا د می گورا وریه کفنی از سخمین مرکز
1	کیاکس بعض زیرد فن اُ تغین یه تعمکا نااو نکامزاری

ز بھولون میں جو تولین کہوفار نم سے وہ اب گھلین اُسٹین طوق قیدمین جو ملین کما بدلے گل اِن عال جِ تنگ سب کاہے بر کرشمہ قدر ٹ رب کا ہے بېان بېارمىن نۇخزان مو ئى ۋيان نزان مىن دىكىمو شرد بي ج يك جبن وكيسب طرح كالتحايهان ونن

وخطاب بغاأسكامث كيأ فقطابتو أحبسهاد

34 ENDICES. سرمیرانبین ماین ماست کا در درا م سے شکلے وم مدا پنین اپنی زندگی ہے فیرعلٰ نہ سب ابلی کو پل خیرین ہے اٹر اہل کئے شہرین کیا لاکھون کو جرشکا ہشرگا جو خدا رہے تمین بر ملا موائكا وه تقاراماي وكارس

TRANSLITERATED VERSION OF THE ODF. Yaka yak ho gaya har siht shéré alamán kai-á, Yeh shold áh o sozán ka hai l, ai-á yeh dhuán kai-á.

 Gaí yak bayak kyá havá palat ke na dil ko apné qurár hac,
 Nanin abam sitam bá main kyá bayán mera

Karun gham sitam La main kya bayan mera sina ghan sé figar hag.

2. Yeh riáyà Hind hui tabah kaho kyá na inpó hui jafa,

Jisé dekhà hàkim o waqt nó kahá yeh to kàbil o

dàr hae.

3. Kahin ai á bhí hao sitam suná ke dí phànsí

làkhón ko bégudáh, Walé kalma gojun ki tari sé abhi dil mén unkè

ghub'ir lan. 4. Na dabáyá zér e chaman unb in na di gór aur

na kafan uuhén, Kiya kis né zér dafan unhén yeh thikana unha

marár hae. Shah e réz phúlen mén je tulén kahe khar e

 Shab o,rôz phúlon mén jo tulén kaho khar o gham sé wah ab ghulén,

Unhón tauq quid mén jo milén kahá badlé gul Ké yoh hár hte.

6. Yahan hal jo tang sab ka hae yeh kirishma qudrat e Rab ka hae,

qudrat e Rab ká hae, Yan bahár mén to khizán hui wán khizán mén dekho bahar hac.

- Thá shahr e Dehlí jổ ek chaman walé sab tarah ká thá yán anan,
   Jo khitáb thá neká mit gayá faqat ab to njrá
  - Jo khitāb thi uslā mit gajā fajat ab to ujrā dajār hao.

    Yoh wabil tan pedao sar merā hihin jin jānó ka dar zarā.
  - Jo gham so nhhi dam Khuda hamén apai zindagi bir hao. 9. Na dushmanai hao ghair mén na hai apaé kof khur mén,
    - kh ur mén, Hae asrr ajal ké shahr mén kiya lakhon ko jo shikar hae O. Kya Zafar hao gham tumhén hashr ka jo Khuda rakhé tumhén bar mala.

Hae bharosá tumko rasúl ká wah tumhárá hámí

o kár hag.

FUGLISH TEANSLATION OF THE ODE

What is this cry for mercy and quarter arisen

on a sudden all round?

oppression?

- This flame of ardent sighs, what? And what is this smoke?

  What a sudden turn of the broads there is that
- What a sudden turn of the breeze there is that
  my heart.has no rest!
   What am I to describe the pain of the tyranny,
  (for) my breast is pierced through with

- 2 This people of India is ruined, say v hat oppression has not been protised on them?
  - Whomever the powersethat-be see they say he as de erving of the gallows
- 8 Have you ever heard of such tyranny that (they)
  have hung up lal hs without any sin?
  But the sayers say that their minds are still
  - ill-affected
    4 They were not concealed in a flower-bed nor
- have they received a grave or a shroud,
  Who has buried them in the earth, for this very
  spot is their sepulchro?

5 Those that were weighed night and day with

- . flowers say they now are dissolved by the thorn of sorrow,
  In prison tile chains which they receive (they)
- sny these are garlands in the place of flowers

  The straits in which every one is here, this is a
  freak of the power of the Most High.
  - Here the spring has turned into autumn while where there was autumn there see now there is spring
- 7 The city of Dehli was a garden of flowers and there was all manner of eccurity here,

Its title has been effaced and now it is only a

#### My crime is this head on my body, I have no 8 fear if my life be lost, May sorrow cause my life to go, (for my) life is

APPENDICES

38

10

a burden (to me) The strugger is not my enemy, nor is any one 9 my friend .

There is a mark in the city of death (by which they have) hunted down lakhe What anxiety cannot thou have, Zafar, for the

judgment-day, if God keep theo still conspicuous? Thou hast reliance upon the apostle, (at d) he is

thy defender Page 248

XXX Koldh gardan or a short neck is the mark of a scouldirely as south the proverb

Kotá gardin tang p sháni Haram di' ki yehi nishdni Short neck, narro v forchead

These are the marks of a scoun leel There is another dorgrel which gives a roll of blackguards -Ba i mén súr sakasra mén láns Sard lakh n én a nchá tánd

Ainche tend karl puker Wa a mani lange se har Lunid b chard k jd Lard J b kotd-g gran plebbl pare Sab Incohon ad myh sardde Jaki chited for have Cald sing no starid pir

Haloob ad as Luken b char

100 wicked persons = a blind man; 1,000 blind = a cock eyed;

a lakh and a quarter one-eyed to one quant-eyed. The squant-cycl ried out: I am stumped D grey-efer Poor grey-yed can do nothing before a short-necked. He is the prince of regues who has no hair on his chest. Gros-not with him, O Bilgobind !

NOTE ON THE CUSTOM OF DRESSING THE HAIRS.

## Page 277

it in a bob or knot,

XXXI Among the Pathin women, the custom is to comb up the hair from the forchead and tie it in one thick plait, which is called the chots left hanging at the back. Instead of ribbon they use pieces of red cloth to fasten the ends with, and which is called the mobdf The do not part their hair, with the exception of a bride or a flew sukdgan who will give the mdng or part but for the time only. A hair brush is never used. In the eastern districts, however, the women part their hair in the middle or side, and also dress

# SHORT GLOSSARY

#### FOREIGN TERMS MORE COMMONLY USED IN THE TEXT.

Acadenj-A spiritual guide or teacher.

Ai bhdie-O brothersd

dyudhid—The ancient capital of Oudh, the name of the capital of Ramchan lar, of the Ramayan fame.

Alfi-A scandess shut, a sheet or blanket torn in the middle and
worn from the head, much affected by the fagirs
of India.

Anand rake-Be happy 1"

Angd, angarhhd-A long coat worn by men

Biddidje-Lit father A respectful term of address for a Hindu

Bacchd, bdt.hd—A Persian word meaning the young one. The latter is the correct form of spelling the former being the colloqual form. It is thus that a faqir ail lresse, one going to him for advice or counsel.

Badran—A Mahammalan famale name. Lat of the moon or like the moon Short for Badr al nied the moon of nomen kin !

Bd lahdh pddahdh-king\*

Bad adsh-Lit Our having but means of livelihood. A bul

Pahd lar bahd lur-Brave, a berp Bahaht-Paradea.

Barrikh-The first solar month of the Hin la year (April May)

Bands-Lat bound, as spelt with a stroke on the a Met a female slave. Without a stroke, it also means the same but lioks not convey the idea of slavery

Baross-An earthen stove. 6 Bér-Zizyphus jujuba.

Bandn, band-See Babani

Bhim-The name of the second brother of Yudishthra. Met it means dreadful terrible.

Bhaid, bhai-Brother, the former is a more endearing term

Bhishti-See bahisht Lat belonging to paradise The Indian water carrier

Bibt, Bi-Mistress, a gentle woman

Chamdr-A currier, one of the lowest class of Hindre

Chirdgh—A light, the mud cup in which the taper is lighted Chd: pdi-Lat four less a rude be l

f hapdti-A thin flat cake or flour bread.

Chaukiddr-A village watchman

Chatri-Umbrella, cenotaph As pronounced phonetically, it signifies the warrior caste among the Hin lus

Chilam-The cup which receives the tobacco for the hubble bubble

Cheghà-A cloak with sleeves to it

Ddv-A midwife

Ddl-Pulses of sorts largely cooked and eaten in India Dandá—A club

Dargah-Lat the gate-way of a sacred building, a mausoleum

Dan wesh-A mendicant fagir

Dasehrd-The 10th of the waxing half of the month of Jith or of the month of Kunir (Asouj) always observed as Hindu festivals the second is the great military festival of daschrd observed in commemoration of the conquest, of Lanks the capital of Ravan, by Ram Lachhman.

Daund-A cup made of stitched leave

### SHORT CLOSSARY.

· Doral - Entrance to a respectable native house, Diarened'd - A rest brese bothe boy,

Dis-Religion; the war-signal of the matincers.

Dyded-A double-barrell can or Affic.

Boldi-A crying-out for kerly.

Dom-A low with of sweeters whose chief occupation is to ear the refuse or remove corpors to the cremation groun

Duldi-A light quilted covering usually worn by females.

Dupattd-Lit . twofoble or parts; a covering used by the femal

Durwith-A rectuse or religious ascetic. Duskt-A damon.

Elddet-The 11th or 26th day of the Hindu solar month, alwa

observed as wreligious festival. Maded-Haidel-yd-Husein-The Muhammalan war-cry, or ti . fanatics' war-ery.

Farkat-Delight, ple sure. The proper name is Parhatulla.

Farshi-Aug 12 - A hubble-bubble with a flat bottom to it. Firance-Lit a Frank but applied to a Briton or Englishman,

Fager-A recluse, 2 mendicant. Fatha-Lit an opening. The first charger of the Quran is a

Favidar, Sarishtedar-The chief ministerial officer of a District officer's undicial-criminal establishment.

Gaddi-Cushlon, a scat of honour. Gadhd - Ass, donkey.

Gau-The cow Gau-mata-Lit. cow mother.

called.

Gérad-Dyel in ochre, farra-cotta colour.

Changat-Signific the habit of drawing the covering over the head in order to screen the face from the view o a stranger, hence a screen or dead-wall stretched before the entrance of the female apartments.

Gun-Slang for felle-talk or city rumour.

Hakim-Governor, ruler

Hahim-Physician. Hart, hart-An exclamation of high feligious fervour ( Hindu )

Harkara-A messenger or for man

Harrat-Dignity an address of high respect

Hjrt or Hjrd-Int separation the name by which the Muham malan man is known it dates from the flight of Muhammad from Macca

Hazur-Lit presence, an address of respect for a superior Id-A feast in general especially the festival of opening the fast of Ramzáu,

Idach.-The place of gathering for the Id prayers

Id ul-suhd-The sacrificial feast held in commemoration of the offering of Isana (the Muhammulans say, of Ishmael ) by Abraham

Id-ul fitr .- Lat the feast of opening Sec. Id. both secol T-dhill below

"Jahannam-The place of torment hell

Jai Sri Ram Lachhmanji ki-Triumph for Ram Lachhmyr, or, Hail to Ram Lachhman a Hin luwar cry Jandb-Lit Vestibule Met your majesty or excellency An

ad lress of respect. Jidra-A hard broom Jidra tard a comet.

Jata-Matted har

Kachéhri-Office Court of justice,

Kafir, kafar-Infi lel, schismatic

Kaith, kaisth-The old writer-class among il e Hindus. Kata-Black, Idla sage black swing an opproblous term.

Kampa-Corruption of 'camp cantonment Khan, khangi or Ahan Sahab-A distinctive affix applied to a

Pathin the two latter terms are applied to a Pathin when addressing him without his name

Khushi-raho-Be happy, a Hin lu recluse s reply to a salutation

Kirds- & care of agriculturiers."

Ketudi-Ti - chief police officer of sprity.

Kerd-Horse whip, a' thong,

Kurti-Cont, wh n speaking of a fanale's cont,

Kurtd-Ti e same when splak hg of a man's coat. Lakagd-A fema akirt or petticonit

Letd-A metallic water-Yeasel of various shapes, Mdli-Ganlener."

Mdlik-Owner, Ma'il or malak a tribal I cadman,

Mand-A mail servent or dry nurse.

Mantar-A swred text of the Hin lus, a charm.

Mdr-Kill L Beat !

Mirddad-Manly, the male apartments,

Markeild-A road side policer in a hut or post, stage. Mata-Moth &

Maules-A man of learning ( Mohammulan. )

Mazkari-A' process server employed by the public courts.

Medad-A special kind of covered dooly or sedan-chair.

Muhtardni-A sweepress or inn keeper.

Meld-Fair, a gathering of sight seers

Midn-A rausalmin, master or husband.

Midnit-The same or a Persian teacher.

Midn sdhab-A title of respect for a fagir

Muharrir-A vernacular knowing writer, or clerk.

Murddr-Lit one dead, a corpse, carrion A term of contem for a famale

Najtb-Lit excellent A certain class of Indian police who we distinguished by a peculiar dress,

Adi or nain-Also spelt as nan or nawan m. f burber. Adrial-Cocon nut

Mari-Nazarene, Christian

Nanj-Gol forbal. An exclamation essentially female. Nim-Melia Indica,

Payand-Trousers, pantaloons.

Palledar-Porter. Palna-Cradic.

Pankha-Fan.

Par.\_Betel leaf.

Past-A criminal class so talled, largely employed, as villa watchmeir.

Pargand -- A revenue sub division of a district.

Pattha -Young man, an athlete, muscle, Piari-Beloved - applied to a female.

Péara, péaré-The same, in the masculine gender.

Phat-A kind of melon, secession, division,

Pir-dastgir-Lat : the guide who holds the hand; a religious guid Camran-Ist: Of or like the mode; same as Badran, a Muhan madan female name. The proper nume is Quma ul-nud: the moon of womenkind.

Oasda-Butcher.

Oumat-Fate, destiny, Qutub-The polar-star or north pole; cynosure, the guardis angel!

Ray-Government, reign.

Ram-Short for Ramchandar,

Rath-An Indian vehicle swung on four wheels and drawn by

pair of oxen. Rudraksh-A rosary.

Sahib, sahibo-Gentleman, Sir, O sirs i plaral of sahib. Ealam - Salutation, the Muhammadan sainte.

Sala-Wife's brother, a term of reprofich.

Sambat-The Hindu tera is so termed.

Sarkar-The Supreme Government, Sarde-Inn, hostelry, c

Sawdi-Lit. question; a request, the fagir's request for mone or food.

Shahid-Martyr.

Shink -One of the chief divisions into which the Muhammulan population is divided, the other two being Saind

Skikari - Huntsman.

and Pathan Sipahi-A sepoyof the Indian army, a private.

Shirald -- A Hindu temple dedicated to the worship of Shiva or SIVA.

Subidari-Province or a governorship under the Muhammadan .

Kings. Shar-Hog, swine

Suar-gadhà-Hog-denkey, all opprobous term

Saud or Synd-A descendant or supposed descendant of Hasan and Hüßein

Takid - Lit a pillow, a fagir's resting place or seat

Tahmad - A loin-cloth open at the ends

Talmar-Hindi for a swood

Tara-Star

Trah Arabic for sword.

Tehsil-Lit acquiring the head quarters of a revenue Collector

Thana-Head quarters of the chief police officer of the circle Tilak-A combination female dress a gown.

Tuman -- As detachment of sol hers

Urs-1 commemorative feast held in honour of the death of a

man of God Walt-A saint, next to a nabt who is next in rank to a paigham

bar or prophet.

Yama-The Hin lu God of death

Zillah Vintor-A native Inspector of Vernacular schools. The appellation has been changed since 1857

Zmindar-One who holds land, a landed proprietor

Zinat-Lit Ornament & Muhammu'an female name, the proper name is Linat al and which means the ornament of womenkind.

# ERRATA.

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#### APPENDICES

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